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BY
JESSE L. CUNINGGIM
AND
ERIC M. NORTH

TRAINING COURSES FOR LEADERSHIP
EDITED BY
HENRY H. MEYER AND E. B. CHAPPELL

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TRAINING COURSES FOR LEADERSHIP
Edited by HENRY H. MEYER and E. B. CHAPPELL

The Organization and Administration of the Sunday School

BY
JESSE L. CUNINGGIM
and
ERIC M. NORTH

Approved by the Committee on Curriculum of the Board of Sunday Schools of the Methodist Episcopal Church and the Committee on Curriculum of the General Sunday School Board of the Methodist Episcopal Church, South

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FOREWORD

Numerous books on the organization and administration of the Sunday school have been written in recent years. Most of them present a skeleton form of organization and an outline program of administration. In this book the authors have furnished a different kind of treatment of the subject. Instead of suggesting fixed forms of organization they offer an exposition of the principles upon which they believe the organization and administration of the Sunday school should be based. In place of a formal, stereotyped program for all schools, they describe basic functions of the school and of its various parts. The disadvantage of readymade plans and programs is that often they do not fit actual situations, owing to the widely divergent conditions that prevail in different communities. A mastery of the principles that underlie all efficient Sunday-school organization and an understanding of the chief functions of the school should prepare a student to shape an organization and plan a program suited to the peculiar conditions of any situation.

In common with the other books in the Training for Leadership Series this has been written primarily for young people in preparation for teaching and administrative leadership in the school of the Church. It will also be found to be adapted for study by groups of teachers and leaders in service.

THE EDITORS.

CHAPTER I

THE IMPORTANCE OF THE SUNDAY SCHOOL

NOTE the way your officers and teachers think and act toward the Sunday school, and what effort they make to acquire skill in doing their work. What would you say is their estimate of the Sunday school's importance? Do you think that estimate is correct?

1. Education and Religion. Horace Bushnell said, "The soul of culture is the culture of the soul." Perhaps this truth has not been grasped in popular thinking with sufficient clearness. There can be no true culture that does not involve the religious life. Any education that does not give due place to religion is fatally defective.

Education has been defined as "the harmonious development of all the human powers." Though we may not regard such a conception as adequate, it certainly has some value. Of course, if education is to be viewed in this light it will be seen to include religious development. For one of the human capacities is the capacity for religion. No interest of the human soul is more universal than that which leads us to feel after God. Scientific investigation of individuals and of races has taught us that religious aspiration is a fundamental tendency of human nature. Potentially, at least, humanity is, as Sabatier has said, "incurably religious." Therefore,

if education is to concern itself with the harmonious development of the capacities of the human being it cannot ignore religion.

If we look at education less from the viewpoint of the child's nature than from that of his environment we are led to the same conclusion as to the importance of religious culture. We may define education as "adjustment to one's environment," but when we come to define "environment" it is impossible to stop short of the spiritual. There can be no complete adjustment to environment which does not include proper relations to Him in whom "we live, and move, and have our being."

Again, if education be defined as "adjustment to the spiritual possessions of the race," as President Butler puts it, religion must have a dominant place. For when the spiritual possessions of the race are defined, one finds along with those that are scientific, literary, æsthetic, institutional, a religious heritage that outshines all the others. We are heirs of all the ages religiously as well as in other respects. If, then, the child has a right to his full inheritance he must not be deprived of religious culture. One cannot be regarded as well educated who has not been led into the possession of his rich religious inheritance.

Some prefer to define education in terms of "efficiency." They say that the truly educated person is the socially efficient person. Even so it is still true that religion cannot be omitted from the scheme and leave the goal attainable. The "socially efficient" person must carry his full share of social responsibility and do his full share of service in all

social relationships. The man who is economically or politically efficient, but who is not effectively sharing in the great religious activities of the world cannot be said to be "socially efficient" in the largest sense.

No matter how we view education, it cannot be adequately defined without including the culture of religion. The person who is not developed religiously, who is not properly adjusted to his religious environment, who has not come into the possession of his religious inheritance, who is not religiously efficient, is not educated in the fullest sense.

2. Religious Education in National Life. If religion is essential to the individual it is no less necessary to the nation. If the culture of the soul cannot be wisely omitted from the education of any one child it certainly ought to be provided for all the children of the land. This means that any sound national system of education must make adequate provision for training in religion.

The Bible is interwoven with every phase of national life. To be fully understood American history must be read in the light of the Bible. So also with our literature. It is impossible to appreciate English or American literature apart from an intimate knowledge of the Scriptures. American law finds its highest sanctions in the principles of justice laid down in the Word of God. American ideals have been inspired by the prophets and the teachings of Jesus Christ. More important to our national life than all other literature is the Bible, and a knowledge of this Book is necessary to intelligent citizenship.

But the Bible is chiefly a book of religion, and unless we so regard it we miss the very heart of its message. It is well to know Bible literature, history, and customs; but these are only the outer forms that carry in them the real message of God to man. It is the religion of the Bible that our nation must know and feel if we are to have national character and stability. Only as the nation conforms to the will of God can it reasonably hope to abide. It is of supreme importance that the national system of education shall imbue the people with a truly religious ideal. "Where there is no vision, the people perish."

3. A Challenge to the Church. But how is the national system of education to be made religious? It must be done, if done at all, through the three great educational agencies of the nation—the home, the public school, and the church. These are all mutually related and form integral parts of our national system of education.

The most important of these three institutions is the home. It is divinely designed and adapted for the work of character building; and where the home meets its opportunity and responsibility, religious culture receives proper attention. But unfortunately such homes are the exception rather than the rule. Some day the American home may become more efficient in this respect, but at present it is to be feared that the great majority even of Christian parents in America are giving no serious attention to the religious training of their own children.

The public school has largely relieved parents of responsibility for education in general, but it

does not and, in the nature of the case, cannot supply the needed religious culture. Let us hope that some way may be found for making the public school more effective in developing Christian character, but for the present it is debarred from dealing directly and adequately with the religious needs of the pupil. The democratic principle of the separation of church and state on the one hand, and the difficulties growing out of denominationalism on the other, combine to exclude religious instruction and training from our public schools. In the present situation there is little reason for expecting the public school to make any large direct contribution to religious education.

The situation places upon the church a great responsibility and opens a corresponding door of opportunity. If religion has an essential place in the training of the individual or the nation, and if religious training is supplied neither by the home nor the school, the only other agency to meet the need is the church. And this is not the easiest but the most difficult part of the educational process. The magnitude of the task calls for the most earnest endeavor on the part of the church. If the church fails, the result will be fatal. Home and nation are both depending on the church for the spiritual leaven that is necessary to save us from the ruin of secularism.

4. The Place of the Sunday School. The church carries forward its educational work through various agencies. Broadly speaking, all the work of the church is educational. The various congregational meetings, the departmental organizations—such as

the Epworth League, missionary societies, brotherhoods, and various clubs—all these are seeking the development of Christian character. But the Sunday school is the only agency that undertakes seriously and systematically to promote the religious education of the whole membership of the church and the entire child life of the community. If, therefore, the church must be responsible for the religious development of the nation, it follows that the task devolves mainly upon the Sunday school.

5. The Mission of the Sunday School Considered More in Detail. (1) At present it is the chief agency for recruiting the membership of the church. Just what per cent of the additions to the church membership comes through the Sunday school may be hard accurately to determine, but eighty-five per cent is the figure usually given. It is also conceded that as a class the members of the church who are won through the Sunday school in childhood are more likely to develop strong and stable Christian character than adults who are reached either through revivals or by individual appeals.

(2) Not only is the Sunday school an efficient recruiting agency for the church, but it is doing a great work in the development of Christian character. Indeed, this is its greatest task, and its methods are peculiarly adapted to the achievement of this end. The Sunday school is simply the church organized for religious education. It is the church school of religion. It aims to fashion the rising generation after the likeness of Christ and to train even the adult church membership to do the work of Christ. When we recall that a large per cent of

the members of the average church are either inactive or ineffective, or both, we are impressed anew with the bigness of the task of the Sunday school. And when we think in terms of the whole nation, the task becomes almost overwhelming.

(3) The Sunday school is the field where the laymen find their largest opportunity for Christian service. It is distinctly a laymen's movement, and through it many thousands of men and women are freely giving their time and effort to the task of building the kingdom of God. What the Sunday school has accomplished in training lay workers for the church no man can say; but it is certain that if the work of the Sunday school should suddenly cease, the result would be national disaster.

6. Sunday-School Work Calls for Skill. In view of the strategic importance of the Sunday school as one of our nation-wide educational enterprises the need of skilled Sunday-school workers is imperative. "Anything that is worth doing is worth doing well." This saying applies with peculiar force to the work of the Sunday school. In all its departments it demands skill of the highest order. And skill in the Sunday school is not achieved by mere wishing. Here personality is being dealt with in its highest phases and most complex relations. Here not coarse material but souls are being fashioned after a definite Model. If other teachers need skill for their work, the Sunday-school worker needs it more.

But difficult as is the Sunday-school task, it is not beyond the ability of those who earnestly strive to accomplish it. It is only necessary to give heed to the advice of Paul to Timothy, "Give diligence to

present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2. 15).

Constructive Work

In the light of this chapter write an estimate of your own Sunday school and suggest plans by which its members can be helped to realize the importance of its work.

References

"The Graded Sunday School in Principle and Practice," Meyer, Part I, Chapter I.

"The Modern Sunday School and Its Present-Day Task," Cope, Chapters I and II.

CHAPTER II

WHAT THE SUNDAY SCHOOL SHOULD DO

WHAT is the aim of your Sunday school? Ask your superintendent. Ask at least one of the teachers. Write the answers in your notebook.

1. What the Sunday School Is For. Just what is a Sunday school for? Some officers and teachers would say, "To teach the Bible," or "To teach the children what they need to know about God and Jesus." Some pastors might say, "To increase the membership of the church." Occasionally the Sunday school is treated as if its principal function were to raise money for church benevolences. Each of these statements omits some vital part of the Sunday-school task. Let us go into the subject a little deeper.

Jesus came preaching the good news of a kingdom in which all men could find God, their Father, and do his will in brotherly service to their fellows. For this kingdom he lived and died; and he expects those who make him the Master of their lives to help in extending his kingdom into all the world. The Christian purpose is to fill society full of the ideals and aims of Jesus Christ. Christians are doing this in two ways: (1) by supporting all movements for correct ideals in commerce, in industry, in education, in public affairs; (2) by aiming at the development

of sound and symmetrical Christian character in each individual. It is with the second method that the Sunday school is mainly concerned. The pupil is central. Every plan of the school must be shaped to encourage the growth of his spiritual life. Whatever does not contribute to this end must be reshaped or discarded. The test of the Sunday school is its effect upon the life of the pupil.

How will your school meet this test? By what standards do you judge it?

2. What Christian Character Is. Just what do we mean by Christian character? Our frequent use of such terms as "weak character" and "strong character" gives us a clue to the answer. A man of strong character is one who decides matters for himself. He is not swayed by others like a man of "weak character." A man of good character is he who chooses good actions rather than bad. Hence, it is in the choices one makes that character is displayed.

It follows that obedience is not always an expression of character. Obedience may be forced; it may result from fear; it may be rendered because of other low motives; it may be the simple result of habit. And even good habits are not all there is of character. To act in the same way every time a given situation occurs is well worth while provided the reaction to the situation is morally sound; but a trained animal may do that well. Situations are constantly changing, so that the proper habit is often lacking, and a person must of necessity make voluntary choice. In such situations what a person wishes will determine his course of conduct. Char-

acter appears in the expression of individual purposes. This is self-expression.

A Christian, therefore, is one who takes as his ideal of life the teachings of Jesus and guides his actions by the spirit of Christ. He constantly seeks to know the mind of Christ more fully and feels the presence of God in his daily life. He finds God in nature and in the world of men and draws near to God in private devotion and public worship. His greatest joy in life is the service of his fellow men. In a word, a Christian has "the mind . . . which was also in Christ Jesus." The Sunday school is a success when it leads its pupils to adopt Christian ideals of life.

In preparing to teach or conduct the worship in the Sunday school how far should the formation of character be the conscious aim?

3. How Character Is Formed. When we try to account for characters with which we are familiar we find ourselves speaking in terms of personal influence. "Evil associations," "a good home," "loyal friends," are readily recognized as forces that help to form good character. Just how do these influences operate? Every person has a tendency to act like those about him. Sometimes this is done consciously; but frequently the words or deeds of others influence us unconsciously by what is termed "suggestion." The lad learns profanity from his playmate without the slightest mental effort. A burst of laughter sets us smiling though we may be entirely ignorant of its cause.

By unconscious imitation we reflect not only the deeds but even the very feelings of those about us.

The attitude of parents toward their neighbors is accurately reflected in the feelings and deeds of the children. This openness to suggestion and readiness to imitate are particularly marked in childhood. Bit by bit modes of feeling, thinking, and doing are copied until they become a part of character. It is by personal influence, exerted through suggestion and adopted in imitation, that the will of the child comes to be turned definitely in one direction or another.

However, about the time a child reaches the period of adolescence he begins to question his habits, to ask the reason for his acts, and so to choose for himself. It is then that the factor of choice comes in to work along with suggestion and imitation. Here the youth begins to choose his own ideals from among the various suggestions that come to him and to shape his conduct to fit his chosen ideals. Thus, adolescence is the most critical period in character formation. At this period emphasis should be laid upon the responsibility for conduct growing out of freedom of choice, which lies at the very foundation of all strong character.

If we would develop Christian character in the young we must provide a Christian atmosphere wherein Christian attitudes and conduct abound. Only as ideals of Christian living are set before them in real life can children make these ideals their own. No amount of instruction or rewards for good behavior or punishment for bad conduct can compare in effectiveness with the personal influence of a real Christian in shaping the character of a child. The chief schooling of the character of a child is to be

"his participation in our work and in our fight to set up the kingdom of God in the world."[1]

Not only must we provide a Christian environment for the young, but we must also see to it that young persons have plenty of opportunity to act in response to Christian ideals. It is useless to set before the boy the ideal of helpfulness unless he is given some opportunity to be helpful. Only when the ideal is acted out does the child really make it his own. "Impression" must find "expression" if it is to become fixed in character. When the child has been properly trained in the preadolescent period, as he approaches adolescence and begins to rely upon his own judgment the chances are that, with the aid of a conscience quickened by the Divine Spirit, he will make right choices.

While changes in the whole life are more marked at the beginning of adolescence than at any other period, changes are going on all the time. Character, good or bad, never ceases to grow. The proverb "As the twig is bent, the tree's inclined" is quite true. We cannot make the twig nor cause it to grow; but we can determine whether it shall make a straight or a crooked tree and we can retard or hasten its development. Character formation is growth, and the teacher can assist and guide the development of life. It is important, let it be said again, that the teacher know the conditions and needs of the growing material at the particular stage of development with which he proposes to deal. The boy of eight and the youth of twenty will respond to different stimuli, and they will also respond

[1] "Education in Religion and Morals," Coe, page 182.

differently. The same person will make a different response to the same influences at different periods of life. Our business is to see that influences and opportunities for action are both so adapted to the enlarging capacity of the pupil that he will be constantly developing in the direction of mature Christain character.

4. How the Sunday School Can Assist in the Forming of Christian Character. As before indicated, the process of forming character is going on constantly in every human life. What can the Sunday school do to assist in the formation of Christian character, and how is this assistance to be rendered? In the light of the foregoing discussion it must do two things: (1) Provide friendly contact with persons of strong, symmetrical Christian character; and (2) afford opportunity for definite Christian activities.

(1) The resources in the Sunday school for the first requirement are usually abundant. First of all, there are the officers and teachers. Pupils are quick to respond to the influence of the teacher who shows a real interest in them, is regular in his habits, and gives evidence of earnest preparation for the task of teaching. They cannot "catch" the Christian spirit from a teacher who is destitute of it, but they respond readily and generously to wholesome, joyous, active, companionable Christian living. Character is contagious.

Next, the Sunday school has for lesson material all the great personalities of the Bible and of Christian history. Courageous Abraham, loyal Ruth, incorruptible Joseph; Amos, wrathful against social injustice; Paul the hero, the Good Samaritan, and a

hundred other illustrations from life or parable—these are all at hand to be made to the pupils real persons whom they can study and discuss and companion with. And what shall be said of Christ Jesus, our Lord?—he of the boundless love—of his joyousness, his patience, his manly vigor, his delight in the plain people, his self-sacrifice for all? The more vividly the pupils of the Sunday school see him, find him real as he teaches and heals and lives with the people of Galilee and Judea, the more readily and completely will they respond to his leadership. Through every stage of their growth pupils can come to know God the Father more and more fully as he is revealed in Jesus his Son. Bringing the pupils near to the Father is the real goal of religious education.

(2) While every kind of proper activity should contribute to and give evidence of the pupil's growth in religion, there are two types that should be present at every stage of his progress. The first is Christian conduct toward his fellows. Opportunities for this will constantly arise in the life of the home, the school, the playground, or the shop. Other opportunities will come in special needs of those about him, in community work, in appeals for a suffering world, in the cause of missions. Special classes in the Sunday school should afford the more advanced pupils opportunities for training for leadership in the Sunday school and in the other work of the church. The second type of activity is the pupil's direct dealings with God as expressed in public and private prayer, in the singing of hymns, and in public worship.

The two parts of the Sunday-school task are to guide the pupil's growth in Christian conduct and Christian worship.

5. The Need of Knowledge. One more factor must be considered without which the influence of the teacher can neither be strong nor abiding. I mean *knowledge.* This the teacher must both possess and be able to impart. Before pupils can respond to the influence of Christ they must know his life and teaching. They cannot share intelligently in missionary interest and enterprise until they know real conditions in missionary lands. As their interests widen, their knowledge must broaden. They must first know the Bible as a book of stories, but later it must be taught to them as a great book of literature and a repository of history. And when their attention is turned to our own nation, they should learn that God is a God of nations as of individuals, and his hand should be revealed in our own national and ecclesiastical history. Especially, if they are to be fully conscious of the presence of God in the world of to-day, they must be made acquainted with present-day religious movements and spiritual forces. When they come to take up responsibilities as members of the community they should understand the relations of Christianity to social, political, and industrial life. Moreover, they will find their place for permanent religious work in the church of their affiliation and will need training in the plans and methods of the denomination with which they are identified. The Sunday school must make generous provision for the acquisition of all these kinds of knowledge.

6. The Threefold Function of the Sunday School. The task of the Sunday school has three aspects: It must guide the growth of the pupil in religious knowledge, it must train the pupil in Christian worship, and it must guide the pupil into the fields of Christian service and see that he knows how to serve well. No one of these functions can be definitely separated from the others in the organization and work of the Sunday school. Consciously or unconsciously, every teacher has to do with all three. To achieve the highest possible kind of success a Sunday school must have a well-developed program for all three functions.

Constructive Work

1. Reread sections one to three of this chapter, testing them in the light of your own experience. Do you find their statements illustrated in your Sunday-school class? Write in your notebook the illustrations that occur to you.

2. Make a list of any new ideas that sections four and five have brought to you. How would they alter your work in the school? Write the answers in your notebook.

Think over the work of your Sunday school and list under the headings "Guiding Growth and Knowledge," "Training in Worship," and "Training in Conduct" all the different things that are done. What items come under none of these heads? Which division shows the most adequate program? Which is weakest? How do these actual conditions affect the development of the pupils? Write the answers in your notebook.

References

"What Is Education?" Welton.
"Education in Religion and Morals," Coe, Chapter VIII.
"The Pupil," Barclay, Chapters I to III.
"The Teacher," Barclay, Chapters II and III.

CHAPTER III

ORGANIZING THE SUNDAY SCHOOL

ASCERTAIN the enrollment of your school, including the ages of the members of each class. Does each class represent a distinct age group? What departments are recognized in the school? Upon what basis are the pupils grouped into classes?

1. Organization Determined by Membership. The organization of the Sunday school should be fashioned according to the material in hand. It is not a cut-and-dried scheme of departments; it is rather an arrangement of the pupils according to their own needs; such an arrangement as will best promote the purpose in mind—the development of Christian character.

At the present time the Sunday school includes within its active membership various groups of children, young people, and adults. Ordinarily it ministers also to many who are not able to attend the regular weekly session of the school—babies, mothers, the sick and infirm, etc. Indeed, it has come to be recognized that the membership of the school ideally is one with the constituency of the church.

If, then, the organization of the school is to meet the needs of the entire membership, actual and possible, it must be adapted to the several groups, whether young or old, who attend the regular session, and also to those who for any reason are kept away. This requires not only the correct arrange-

ment of those in the school proper, but also the adoption of plans for extending the benefits of the school to the larger constituency. Only the former is considered in this chapter; the latter is discussed in Chapter XI, "The Extension of the Sunday School."

2. The Necessity for Grading. Practical conditions make it necessary for the pupils of a school to be grouped. There are not teachers sufficient for each pupil to have a teacher to himself, even if this were desirable. But this is not desirable. Education is not simply a process of individual development but of social adjustment. There is therefore educational value in the grouping of pupils. It is demanded both by practical conditions and educational theory.

But the grouping of pupils should not be a mere haphazard putting of them together. The arrangement should be in keeping with the law of life's needs. There are two fundamental principles that must be borne in mind. In the first place, emphasis must be given to the fact that the pupil is the determining factor in the whole work of education. The materials, the method, the organization, must be fitted to the pupil. We can no longer think of making the child to conform to arbitrary standards, as has too often been done. Standards must be made to fit his needs. Those things must be given him for his spiritual development which he can assimilate, and they must be given in such a way to make assimilation possible. In the second place, the pupil is a developing being, with different needs at the various stages of his growth; and the Sunday school is composed of pupils at many stages of

development. The Sunday school must be graded because God has graded human life.

Earlier books in this series have discussed at length the several periods of development. It is necessary here only to recall a few important facts. Not only are there differences between maturity and infancy, childhood and adolescence. In the last two periods the observant worker will note variations that necessitate further division into early childhood, middle childhood, later childhood; early adolescence, middle adolescence, and later adolescence. Each of these periods covers several years of growth; each year is marked by certain possibilities and needs differing from those of other years. The characteristics of each separate year are not of course so marked as are those of the several larger periods; even the line of separation between the several periods cannot be absolutely and sharply fixed at a given time; there is gradual progress from one year to another and from one period to another. Yet the general characteristics of each period are fairly well defined.

3. The Sunday-School Grading. In keeping with the natural stages of human development the modern Sunday school, apart from its extension work, is organized into the following departments: Beginners', Primary, Junior, Intermediate, Senior, Young People's, and Adult. The members of each of these departmental units have many things in common. There are certain aptitudes, therefore, that belong to the department as a unit. Especially is the grouping by departments adapted to the cultivation of worship and various forms of expressional activities. It lends itself splendidly to organized effort of many

kinds and to the development of leadership. There are also certain types of instruction that may be given most effectively to the department as a whole.

But departmental grouping is not sufficient to meet the full need of the developing person. Each year of growth marks a distinct advance, and this advance is marked and promoted by the grades of the public school. It is necessary, therefore, for the Sunday school to group its pupils not only in departments but within the several departments by grades corresponding in general to the several years included. This more minute grading is important not only for the sake of effective instruction but also for the more intimate and effective cultivation of worship and formation of right habits.

The organization of the modern Sunday school by departments and grades is shown by the following scheme of grading:

Department	Grades	Approximate Age
Beginners'	———	4, 5
Primary	one, two, three	6, 7, 8
Junior	four, five, six	9, 10, 11
Intermediate	seven, eight, nine	12, 13, 14
Senior	ten, eleven, twelve,	15, 16, 17
Young People's	———	18-24
Adult	———	25 plus

This grouping of the several grades was adopted by the Sunday-School Council of Evangelical Denominations at its meeting in January, 1917, with the proviso that the twelve-year grade should be counted as optional as between the Junior and Intermediate Departments. The relative efficiency of the Junior and Intermediate Departments must be con-

sidered in the placing of twelve-year-old pupils.[1] In the judgment of the council—and this represents the best thought of to-day on the Sunday school—it is to be understood that these groups shall be considered flexible, thus permitting the adjustment of the departmental organization to local needs. The grouping of any particular pupils is not to be determined primarily by age, but due attention is to be given to social relations and to mental and religious development.

Is your school organized in keeping with this scheme of grading?

4. Grading the Local School. In classifying the students of the local school several practical problems must be considered. At the very outset the question will arise whether the suggested scheme of grading is to be rigidly adhered to or modified in keeping with local conditions. The answer already suggested is that the scheme proposed has only general value and must be used with considerable flexibility. The organization is for the pupils, not the pupils for the organization. The size of the school, the school facilities, the social interests of a group, special activities in which the group is engaged, the influence of certain individuals upon others, and similar considerations call for the application of intelligent judgment in making local adjustments.

The size of the school or the arrangement of the building, for example, may make it impracticable to have the seven separate departments. It will then be necessary to combine two or more departments.

[1] Minutes of the Sunday-School Council of Evangelical Denominations, January, 1917, page 44.

But which departments should be combined? The answer to this question is usually determined by the number of pupils in or available for the several departments, and other local conditions. Other things being equal, it will perhaps be best to combine the Intermediate and Senior Departments into one. If further combinations are necessary, the young people and adults can be combined. Beyond this a good principle to follow is to give the benefit of separate departmental grouping to the lower grades.

How many grades and classes should there be within each department? This will depend largely on the size of the school but also upon the number of good teachers to be had and the character of the available facilities. As already indicated, if the school is large enough to justify it, and teachers and facilities can be provided, there should be one grade for every year included in the department, and one or more classes for each year according to the number of students enrolled. Under ordinary conditions the size of the classes below the Senior Department should be from seven to ten; in the Senior Department fifteen is perhaps not too many; while in the Adult and Young People's Departments the size of the class will be determined by the character of the course of study, the social interests, the group tendencies, and the like.

Should sexes be grouped in separate classes? No categorical answer can be given. At present there are considerable differences of opinion and of practice. The public school assigns boys and girls to the same classes not only in the lower grades but

even in the adolescent period. It is to be remembered, however, that the conditions in the Sunday school in many respects are quite different from those in the public school. When practicable to do so the separation of sexes is to be advised in classes of the Junior, Intermediate, and Senior Departments. Even in the Young People's and Adult Departments it will often be found conducive to best work to have separate classes for men and women. But more important than the separation of the sexes is the grading in keeping with the age and interests of the pupils. If, therefore, either principle is to be followed to the exclusion of the other, it is better to group according to age and interest even though boys and girls are placed in the same class.

How much care is exercised in classifying the students in your school?

5. Progress and Promotion. The graded Sunday school is composed largely of growing children. The proper organization of the school, therefore, involves more than mere assignment of the pupils to their appropriate departments and grades, however correctly this may be done. Suitable provision must be made for and due attention given to promotions. This is important; for unless this is done, the school will soon cease to be graded, and the needs of the pupils will not be met. It should be emphasized also that proper attention to promotion will go far toward cultivating in the Sunday school and church a sense of progress in Christian thought and life —a consummation devoutly to be wished.

What should be the basis of promotion? In the public schools pupils are promoted on the satisfac-

tory completion of the courses assigned, and this is determined largely, though not solely, by examination. Properly conducted examinations or tests may be used in the Sunday school for their educational value, but promotions must be made mainly on more general grounds. The business of the school is the development of Christian character. Therefore, faithfulness in doing the work assigned, the ability to profit by the work of the next grade, maturity of character, furnish a better basis for promotion than a mere knowledge test.

Care must be taken not to cheapen Sunday-school work by bestowing honors unduly. But the appropriate observance of Promotion Day and the giving of proper recognition should prove of real educational value. For the completion of a grade a promotion card is sufficient; for the completion of a department, a simple certificate; and for the completion of the course, a diploma of graduation. Much should be made of graduation as the goal to which every pupil should aspire. But graduation must not be thought of as a separation from the Sunday school and its work, but as a promotion into advanced studies and adult responsibilities.

In the ungraded Sunday school it has been customary for teachers to continue with the same class for years. In the public schools the pupils are promoted, while the teacher remains in the same grade. The latter plan is much to be preferred, as it makes it possible for the teacher to become more skillful in his work in that he has an opportunity for repeated and prolonged study of the same problems. In view, however, of the large part the per-

sonal influence of the teacher plays in Sunday-school work, it may be worth while in many instances to allow the teacher and the class to remain together within the limits of the department. This plan would also give each teacher in a given department an opportunity to become thoroughly acquainted with the several grades and courses and encourage unity and consistency in the work of the department.

Are pupils in your school promoted with proper care?

6. The Young People's and Adult Departments. The last several sections have been dealing with boys and girls who have not completed the graded course. When we pass to the higher departments, there are no grades, properly speaking; the pupils are grouped according to individual interests and practical convenience. The grouping may be according to sex or according to age or according to both sex and age; it may be according to the character of the course desired—into classes for Bible study, for teacher training, for training parents, for training in various forms of Christian service; or according to the method of teaching—into lecture classes, study classes, classes for investigation, and the like. Local conditions must largely determine the grouping in both the Young People's and the Adult Departments.

While these two departments are alike in the general principle of grouping their pupils, they differ greatly from each other in their general interests. The one includes the young men and women from eighteen to twenty-four and must meet the needs of young life. The other department must care for the

interests of maturer men and women. The upper age limit of the Young People's Department is not therefore to be understood to prevent the promotion into the Adult Department of those young people who before passing twenty-four shall have established homes of their own or otherwise have taken up the responsibilities of adult life.[2]

The emphasis upon the grades and the graded work must not lead to any neglect of these more advanced departments. The work of these must not be thought of simply as a pleasing pastime nor engaged in merely for the purpose of encouraging a good cause or setting a good example to the children. The pupils of the lower grades may well be inspired to look forward with eagerness to the time of graduation, but it must not be thought of as a graduation from the school, but rather as the passing over into higher forms of work. The Young People's and Adult Departments should stimulate and provide for continuous growth in Christian character and increasing efficiency in Christian service.

Constructive Work

Write in your notebook some of the changes that you would suggest in your school in order to make it conform to the ideals of this chapter.

References

"Organization and Administration of the Sunday School," Athearn, Chapter IV.

"The Graded Sunday School in Principle and Practice," Meyer, Chapters XVI, XVIII.

[2] Minutes of the Sunday-School Council of Evangelical Denominations, January, 1917, page 45.

CHAPTER IV

INSTRUCTION IN THE SUNDAY SCHOOL

FIND out what system of lessons your school is using and ascertain from certain officers and teachers why it was chosen.

Review Chapter II, noting especially how growth in knowledge and growth in activity depend on each other.

1. The Place of Instruction in the Sunday School. Now that we have seen how the pupils should be grouped and classified in order to make their religious education effective we must find out just what we are to do with them. In Chapter II we saw the threefold task of the Sunday school to be guiding growth in Christian knowledge, training in worship, and guiding growth in Christian activity. In these next three chapters we shall consider what each of these involves.

Instruction is the name of the process by which growth in knowledge is guided. It includes two factors: (1) selecting the new ideas—new knowledge and new ideals—which we desire the pupil to have; (2) deciding upon the process by which we help him to acquire these ideas. More briefly, it involves the material and the method of instruction. Each depends on the other, and both depend on the nature of the pupil and the process by which he takes hold of new ideas.

The whole group of ideas that we want the pupil

to secure, when they have all been worked out in the order in which the pupil can best acquire them, forms what is called the curriculum.

2. The Curriculum of the Sunday School. So many lesson systems for Sunday schools are now available that few schools need to undertake the making of their own curriculums. But to choose wisely among them and to use intelligently the one chosen every teacher and officer should understand the principles governing the making of a curriculum. Not to do so would be like taking a train without inquiring where it was going. The principles are three:

1. The material should be so selected and arranged as to provide for the steady progress of the pupil in character toward his full development as a mature Christian. This will be partly secured by following the second principle.

2. The material should be suited to the pupil at each period of his development.

3. The curriculum should contain in its complete form all the materials that are necessary for instruction. In short, it should be progressive, graded, and comprehensive.

Everywhere in some degree teachers and superintendents and lesson makers have recognized the need of fitting the instruction to the pupil. Even when the material of the lessons has not been graded, the lesson helps and the teaching method have been adapted to the pupils to some extent. As is now generally admitted, the best results can be obtained only when all three are carefully adapted to the pupil. This involves five requirements:

1. *The material must meet the pupil's present moral and religious needs.* By helping him solve in a Christian way the problems of conduct that he is actually facing it definitely insures his growth in Christian character.

2. *It must be really interesting to him.* This does not mean that it may not be hard to master it. In fact, if the pupil has to work for it, he will value it more and retain it better. But he must find it worth having for reasons that are real to him and not artificial.

3. *It must be based on what he already knows.* Every mind has to "proceed from the known to the unknown."

4. *It must be in contact with his environment and experience outside the Sunday school.* New knowledge gained in day school should be woven into that gained in Sunday school. Both will then contribute more to his growth.

5. *It should require only such methods of teaching as are suited to his age and capacity.*

The more completely these requirements are met, the more effective will the curriculum be.[1]

Given these principles, where are we to look for the material itself? By far the greater part of the material for the lessons themselves will properly be drawn from the Bible. As it has been for generations the great source of Christian inspiration and instruction, so it continues to be. No other book compares with it in its educational value to children, to men, and to nations. Knowing, however, that our pupils must realize that the Spirit of God has been at work in the world since the Bible was written as well as before, we shall desire to include in the curriculum at the right places stories of such Christian leaders as Luther and Wesley, of such missionary heroes as Carey and Livingstone and Mackay, and some account of the history of the Christian church. We shall also wish our young people, as they go out into the world, to have an

[1] Chapters IV, VII, X, XIII, XVI, XIX, and XXII in "Life in the Making" give excellent illustrations of the application of these principles to the selection of lesson materials for each age group in the Sunday school.

understanding of the relation of Christianity to modern social conditions. Then they may wisely do their part in building the kingdom of God in our nation and the world. For this reason we should include a study of the opportunities of Christian leadership in the life of to-day.

Such material the most generally accepted lesson systems now include. A complete statement of the material for instruction should, however, add a number of other items which are an important part of the curriculum. A study of the kinds of books there are in the Bible and of how the Bible came to be should be made at the right time. As the pupil progresses through the school, certain great hymns should become a part of his knowledge at each stage. He will need to study the Lord's Prayer, some of the Psalms, and other parts of the service of worship. The use of maps, of indexes, of Bible dictionaries and other reference books, the study of the great religious pictures of the world and of great religious music, all belong in the curriculum. Every school should thus add to the outline of its lesson system a statement of the additional material that is to be studied each year and should see to it that the material is provided and used.[1] Finally a series of elective courses of study for the adult classes should be mapped out. Additional courses for normal classes, for the training of teachers, and for a parents' class should also be part of the program of instruction in every school.

Has your school a statement of its curriculum

[1] A condensed outline of such a statement for one year of the Junior Department, based on the International Graded Lessons, is given on pages 38, 39.

STATEMENT OF THE CURRICULUM OF A SECOND-YEAR JUNIOR CLASS

BASED ON THE INTERNATIONAL GRADED LESSONS

CHARACTERISTICS OF PERIOD	RELIGIOUS NEEDS
Unlimited energy and desire to act: Interest in making things. Interest in stories of action. Marked mental activity: Interest in new words. Interest in puzzles. Ability to memorize. Interest in accuracy. Insistence on reality—"not fairy stories, *true* stories." Hero worship. Individual assertiveness and personal rivalry, but the beginnings of team play. Sensitiveness to public opinion. Growing appreciation of rules and authority. Ability to read. Tendency to make collections.	Increasing recognition of the kingship of God as revealed by Christ and obedience to him. Activity governed by right moral choices. Appreciation of truth. Ideals of service and usefulness. Increased knowledge of religious facts.

CURRICULUM

Lesson Material

I. *Stories of Everyday Heroes*, involving action, moral courage, service of fellow men—as Neesima, Mackay, Reed, Clara Barton, Riis. Six lessons.

II. *Stories of Jesus—the Hero of Heroes*, a series of stories of Jesus' life in chronological order but with emphasis on the individual story, inspiring the children to love him and choose him as their hero. Significance of reverence, praise, joy, service, forgiveness, repentance, trust, loyalty, brought out in discussion of concrete actions. Twenty lessons.

III. *Stories of Heroic Followers of Jesus*, involving obedience to God, love of church, heroism in self-sacrifice, patience, missionary zeal—Peter, John, Stephen, Philip, Paul, Carey, Morrison (making the Chinese Bible), Judson, Lee and Whitman (Indian Bible), Evans (making of Cree Alphabet), Livingstone (who kept his word), Paton. Twenty lessons.

IV. *Stories of Old-Testament Heroes*, embodying faithfulness, obedience, patriotism, strength of will, readiness to do right—Joshua, Deborah, Gideon, Samson. Six lessons.

Supplementary Teaching Lesson Material and Methods

Missionary geography connected with the lessons.

Memorizing a Bible verse for each lesson.

Mastery of location of books of Bible and the divisions to which they belong.

Mastery of references for Lord's Prayer, Golden Rule, Ten Commandments, Two Great Commandments, Love Chapter, Faith Chapter, Shepherd Psalm, Traveler's Psalm, Christmas Story, Visit of Wise Men, "God so loved the world," Two Foundations.

Map making: Bible geography; location of important places.

Brief prayers to memorize.

Making an illustrated work book as a personal possession, containing pictures, stories, and question-and-answer work.

Collecting illustrations of Bible scenes.

Puzzles, with answers, in Bible geography, Scripture texts, "Who said it?"

Mastery of hymns: "There's a Song in the Air"; "It Came upon the Midnight Clear"; "There Is a Green Hill"; "Jesus Christ Is Risen To-Day"; "Break Thou the Bread of Life"; "From Greenland's Icy Mountains"; "The Son of God Goes Forth to War"; "True-Hearted, Whole-Hearted"; "Sound the Battle Cry"; "He is God's Hero"; etc.

completely worked out and understood by the teachers? Would such a common understanding of the work of the school promote success in your Sunday school?

3. Choosing a Lesson System. From what has been said it is clear that a school in choosing a lesson system will be wise if it prefers a *graded* system to the "uniform" system that has been in use so many years. The latter claimed as advantages the facts that under it the whole school and a large part of the Sunday-school world were studying the same passages of Scripture, that a teacher who had studied the lesson was prepared to take any class in the school, that the teachers could be coached on the next Sunday's lesson in a group, that a central thought was provided upon which the superintendent could focus the "closing exercises" of the school. The first of these is no longer true; the second never was true; the third is of doubtful value, since it encouraged the study of the material only and not also of the specific pupils it was to reach; the fourth can be provided without the uniform system. In so far as these were advantages they were more than offset by certain disadvantages. It was often necessary to stretch the real meaning of the text in an endeavor to make it apply to the pupils of a given grade. The systematic knowledge of the Bible which the uniform lessons were supposed to provide actually did not result. Many adult classes lost interest in the piecemeal study of disconnected fragments of Scripture. As a matter of fact these difficulties have been so clearly recognized that the makers of the International Uniform System have modified the

lessons for 1918 and thereafter by providing special additional Biblical material suited to the different age groups.

In addition to meeting the fundamental requirements of adaptation to pupils' needs and interests a good lesson system should provide whatever information and directions are necessary to guide the teacher in using the system and in teaching the individual lesson. Illustrations and material for handwork should be carefully selected and conveniently arranged. The appearance of the printed matter should make its use a pleasure and set standards of good taste. These points should be considered in choosing a lesson system.

4. Why a Well-Chosen System Is Sometimes a Failure. Occasionally one hears of Sunday schools that have tried a graded-lesson system—even some that have been using it for some time—but have given it up and returned to the uniform system. Why, if the graded system is better adapted to the pupils, have these schools given it up?

Probably most of the schools that try it for a short time and then give it up do so either because they have tried to introduce it too hastily or because—sad though it seems—some of the officers and teachers are not willing to take the trouble to make it a success. The complaint is made that the graded system means harder work for the teacher. It may be so at first simply because it is new. As a matter of fact it is no harder to do good work under the graded system than under the uniform system, but poor work shows more because the general average is higher. Moreover, under the graded system, in

which the teacher teaches the same series of lessons for a succession of years, he will each year become more expert in his knowledge of the material and in meeting the needs of that particular grade of pupils.

Some schools fail to obtain success with graded lessons because they are not careful enough about keeping the school graded. New pupils coming in are not placed in classes where they really belong, and soon the whole school is in confusion. The teachers are then handicapped by having to teach the graded lessons to pupils whom they do not fit. Persistent vigilance on the part of a responsible officer is necessary to maintain the proper standard. Sometimes new teachers or new officers come into the school and, not thoroughly understanding the method and value of the graded lessons, are misled by the false simplicity of the uniform lessons and turn the school away from the line of progress that it had been following. A determination steadily to improve the work of the school will keep it faithful to the graded lessons, for they make teachers who are in earnest more skillful than they were before, and—most important of all—give to the pupil a better knowledge of the Bible and its meaning and develop a thorough loyalty to Christ.

Small schools often feel that they cannot use the graded system because it seems to demand more classes than they have teachers, and because subdividing closely by grades would make classes very small. This can be easily adjusted by combining two or more grades in one class, teaching the lessons in a cycle, and promoting each year to the next grade

the pupils of the highest grade in the class, receiving each year the pupils from the grade below. A schedule showing how this may be done can be obtained from the publishers of graded lessons.

In any use of the graded lessons "well begun is half done." Introducing a graded-lesson system consists in something more than handing the teachers the new books a month beforehand, as if the material were to be used in the same way as the previous system. Every publisher of a graded system issues careful explanations of the best way to introduce the system and discussions of the work of each grade. These should be procured and studied. The teacher's and pupil's textbooks should both be in the hands of the teachers, who should familiarize themselves with the material for the grade they are to teach, with the aim and general content of the material just preceding and following theirs, and with the purpose and outline of the system as a whole. This may well take six months or a year, during which frequent conferences of the teachers by departments and occasional meetings of the whole staff will be helpful. No actual teaching should be done until every teacher understands the method. Meanwhile the school should be very carefully graded. Then the teaching of the graded lessons may be begun, starting with the lowest grades in the first three or four departments. The next year two grades in each department will be using the material. By the end of four years the entire school will be adjusted to the new system. Or the start may be made in any class or classes in which the teacher is thoroughly prepared and the pupils carefully graded,

provided that as each of such classes advances it continues to use the graded-lesson material. Patience, thoughtfulness, faith, and work will insure real success.

Who selects the lesson system in your Sunday school? Is the general plan understood by all the teachers?

5. Methods of Teaching. The second factor in instruction is the process by which the pupil is helped to acquire new ideas—the *method* of instruction. This is fully treated in another book in this series, "Learning and Teaching." All that can be done here is to bring to mind certain important facts.

First of all, the process of teaching must correspond to the process by which the mind naturally takes hold of new ideas. "You can lead a boy to knowledge, but you cannot make him think." A natural interest in the material containing the new idea must be stimulated. The material must then be unfolded until the pupil sees clearly the central point for himself; it must then be tied to what he already knows by comparison and contrast; and finally, he must be given opportunity to make use of the new idea by putting it into action. No matter in what grade the teaching is being done or what the method used—whether story-telling, recitation, discussion, or lecture—these steps must appear in the process.

Do the pupils enjoy the work of the Sunday-school classes you know? How far can you trace this to the effectiveness of the method of teaching used?

Every method requires the use of means for making the lesson vivid. The imagination can be relied

upon to give reality when the new idea is in a setting which is familiar. But where the scene or object is unfamiliar it must be made real by picture or model, that the story itself may be real. It is by such means that new ideas are attached to and modify the old and thus become the pupil's own possession. These means should be graded according to the pupil's interests and capacities. God's care for the birds can be made vivid to a little child through watching and feeding a bird, or cutting and pasting a picture of a bird on colored paper, or fluttering about the room to some appropriate kindergarten song. The method of simple dramatization can be carried further with children a little older in treating the simpler Bible stories, such as those of Joseph and Ruth, and the missionary biographies. The drawing or coloring of maps, the making of models in clay or pulp, the depicting of Bible scenes on the sand table, all have their proper and important place in the work of the Sunday school. Pictures, whether as photographs, stereographs, reproductions of famous paintings, or lantern slides, should be used freely through the entire school. The making of an illustrated notebook by a pupil or a whole class often serves to unite in a form easily reviewed the impressions of a series of lessons. As a matter of fact, material is never so vivid as when we are studying it to use for something in which we are interested.

This means that we must select our material with activity in view and our activity with the material in view. Thus, a study of Jesus' care for the hungry may be connected with aid for a famine-stricken

district. Interest in missionary giving may lead to a study in missionary biography. A new subject may be studied in preparation for a debate, an essay, or a pageant. The wise teacher will be constantly on the alert for such combinations. Against certain dangers, however, we must be on our guard. The illustrations must really illustrate and give no false conceptions. They must be to the pupils illustrations only. Otherwise the attention of the pupil may be given to the illustration, with a resulting loss of interest in the real subject of the lesson. Good as models are and important as handwork is, neither should be allowed to crowd out in any degree the guidance of the growing Christian experience of the pupil with his fellows and with God.

Is your school making wise use of its illustrative material? Has it a sufficient quantity?

6. The Training of the Teacher. (*a*) *The supply of teachers.*—Most Sunday schools are troubled by a lack of suitable teachers. This is sometimes due to the fact that the work of teaching is looked down upon by members of the church who have a capacity for it. Often the church promotes this attitude by a failure to treat the Sunday school seriously or to honor publicly those who are giving themselves to the work. The prevalence of the false idea that "anybody can teach in Sunday school" has also set up a debasing standard. Thus, the first step in securing an adequate staff of qualified teachers is to dignify the teacher's task in the eyes of the church. Two other methods of providing teachers must be used: the training of a selected group of the older pupils of the school in what may be called

the "young people's training class" and the further training of those already teaching in a teacher-training class.

(*b*) *The work of a young people's training class.*—Such a class consists of a group of students from the Senior and Young People's Departments who have answered the call to service in the Sunday school and are ready to prepare for it. The class meets at the regular time of the school and, in place of the usual curriculum, studies a special curriculum providing two or three years' training in preparation for teaching. This curriculum will involve four fundamental subjects which the teacher needs to know: (1) the pupil, his nature and development at different ages, and the way his mind takes hold of new ideas; (2) the materials of the curriculum; for example, the Bible, Christian history and biography, the geography of Palestine; (3) principles and methods of teaching; (4) the organization and program of the Sunday school. In addition to this necessary knowledge there must be opportunity to observe actual teaching and to practice teaching under suitable directions. The course of which this book is a part provides especially for just such a class.

(*c*) *The work of a teacher-training class.*—The teacher-training class is composed of those already engaged in teaching and meets outside of the Sunday-school hour for special training from three to six months of the year. Its work consists in a series of courses designed to furnish elementary training for those who have not had it, and advanced or "specialized" training for those who are ready

for it. This is the more necessary because in so many schools teachers have no special training, and because their work can so easily be improved by it. Even those of experience find it freshening to take up the systematic study of the teaching process. The fundamental subjects are, again, child study, principles and methods of teaching, the materials of the curriculum, and the program of the school. Several such courses have been published by the denominational agencies. Here, as in the young people's class, emphasis should be put on practical observation and experimentation in teaching with criticism of the results. The requirements for making a teacher cannot be met simply by passing an examination in the contents of a book.

How is your school meeting the problem of supplying trained teachers?

7. How the School Can Help the Teachers. There are many ways in which the school can help teachers to be effective in their work, and every teacher has a right to expect such help from the school. First of all, proper conditions for class work, freedom from disturbance, and sufficient supplies of the right kind must be provided. Of special importance is the teachers' library, which should contain the best books on the different aspects of Sunday-school work and which should be constantly enlarged. The books may be circulated among the teachers or, better, kept in a well-lighted room open two or three evenings a week. The teachers can thus consult works of reference, such as Bible dictionaries and maps, which should not be circulated. The library should be under the supervision of the librarian, who

should be always on the lookout for valuable additions to it and ready to suggest helpful readings on special subjects. Secondly, in addition to the special courses offered by the teacher-training classes, the teacher should be encouraged and aided to attend the special meetings and institutes of the Sunday-school boards and of county and State Sunday-school associations and other religious-educational organizations. From them many helpful suggestions in method may be gotten, and also a sense of the large and goodly fellowship at work on the same great task. Finally, the school will insure for the teacher generous appreciation and wise supervision. Even justified criticism sarcastically given is worse than useless—it is unchristian. The successes of the teacher should be recognized openly, and the failures discussed helpfully in private. Every teacher will welcome and profit by supervision that is patient, kindly, and expert.

Would you say that your Sunday school is helping its teachers do their work? How? In what ways could it be more helpful?

Constructive Work

Take the outline of the lesson system used by your Sunday school and test it by the fourth and fifth principles of adaptation given in section two.

Read the story of Joseph sold by his brethren (Genesis 37). What words and ideas in it need to be explained to a class of twelve-year-old boys living in an American city? What means would you use to make the story vivid?

What methods of teaching are in use in the different departments of your school? Who is responsible for seeing that the teaching is well done? As a teacher in training

what do you think you particularly need in order to improve your work? What ways are there in your school or your community for you to get it?

References

"Learning and Teaching," Sheridan and White.

"The Graded Sunday School in Principle and Practice," Meyer, Part I, Chapters V, VIII.

"The Sunday School at Work," Faris (editor), Part V, Part IX.

"The Church School," Athearn, Chapters IV to X, sections on curriculum and methods.

"The Modern Sunday School," Cope, Chapters XII, XIII, XIV, XV, XVIII.

"Principles and Ideals for the Sunday School," Burton and Mathews, Part I, Chapters V, VI. Part II, Chapters II, III, VIII.

CHAPTER V

TRAINING IN WORSHIP

RECORD the programs of the opening and closing service of worship of your Sunday school or of one of the departments for two or three Sundays.

What was the aim of each program? How many of the items in each were really shared by the whole group? How many were not?

Find out from pupils in different parts of the school what parts of the service they like best and why.

1. The Need of Training in Worship. Every Christian church, and for that matter every reflective Christian, recognizes the need of a direct sense of the presence of God in our lives. Chief among the means by which we become aware of God's presence is worship. In it, either as individuals or as a group, we turn to him in faith, in hope, in love, in loyalty, in gratitude, or in reverence. By prayer or praise or meditation we come before him and find his Spirit responding to us. Often when we are alone we so seek him. Often, too, as a group we express our common needs and aspirations to him who is *our* Father. Moreover, not only Christian experience through the centuries but all human experience before Christianity and in other religions as well points to worship as meeting an essential need of human nature. How important it is, then, that we should so train our children and young people that

they will normally and effectively find their way directly to God in their private devotions and in public worship.[1]

Yet when we come to examine the provision that is made for this in many of our Sunday schools what do we find? We find, first of all, widespread misconceptions of the place of worship in the program of the school. The "opening exercises" in many schools serve only the purpose of "getting things started," of stimulating school spirit, of occupying the time until the late pupils and teachers arrive, of practicing hymns to be sung at a special service. The "closing exercises" again are used for "lesson review" or "to dismiss the school." Thus, the spirit of worship is undermined or destroyed. A great hymn expressing the highest aspirations of the Christian life is interrupted by directions to hold the last note or by the loud beating of time by the leader. The spirit of a prayer in which the hearts of all are lifted to God is broken by announcements of the sale of tickets for a strawberry festival or haphazard notices of meetings. Often the embarrassments are due to insufficient preparation on the part of the leader. A superintendent spends a few moments before the school meets in selecting hymns, some of which probably represent the religious experience of adults which children do not share. He will call upon a teacher for extempore prayer, ask the pastor or a visitor to make a few remarks to the school, and sing another hymn. Small won-

[1] The treatment here given applies particularly to the services of worship in the Sunday school. For a fuller discussion of the nature of worship and the processes of training in private as well as in public worship the student should see "The Training of the Devotional Life," Meyer and Kennedy, in this series.

der that under these circumstances children grow up without a real sense of reverence, and that "church" is a bore to them because they have never learned in Sunday school to share in common worship.

What conditions do you find in your school that interfere with the true spirit of worship? How may they be removed?

2. How Worship Helps to Make the Christian. Growth in the Christian religion is more than growth in Christian knowledge and in Christian fellow service. It involves a development of a definite sense of present relationship to God. The pupils of the Sunday school must not know God simply as one about whom they learn nor in response to whose commands they do certain things. They must find him for themselves as *their* God, as *their* loving heavenly Father, at each stage of their experience. Just as in the case of knowledge or conduct, so in the case of worship we cannot make the child develop; we can only guide his development by removing obstructions and providing helps. This must be done just as surely for worship as for knowledge and conduct. For worship is the focus of the experience of the pupil in religion. On the one hand, all that he has learned from study and example and in daily living is gathered up and unified in one experience, which is the expression of himself to God. On the other hand, this experience in itself modifies his future actions. The points of view and attitudes of mind suggested and expressed in worship become an essential part of his thought of God and of his life with his fellows. A group of

children after a service of worship were in an elevator that suddenly stuck between floors. Some were frightened, but a little girl of six quietly quoted the hymn that had been sung:

"God is my strong salvation;
What foe have I to fear?"

It is thus that worship helps to make the Christian.

"Worship is not," writes Jay S. Stowell, "an end in itself, but, by making God and his purposes a reality in the life of the Christian, it tends to unify, to solemnize, and to give purpose to all of life. The test of worship is always to be found in its effect upon life. It makes the spiritual world a reality, but it does more than this. It helps to create ideals and to crystallize desires, ambitions, and purposes. It moves the feelings and, by creating or intensifying certain attitudes of mind, modifies all the activities of one's life. It thus supplements and gives effectiveness to our teaching of Christian truth."[2]

Do you remember some church service that inspired you and gave you new determination for Christian living? How did the service accomplish this?

3. Principles that Guide Training in Worship. Just as the characteristics and growth of the pupil on the one hand, and the idea of the kind of a person we want him to be on the other, determine the principles governing instruction,[3] so they determine the principles of training in worship. These principles,

[2] "The Sunday School at Work," Faris (editor), pages 402, 403.
[3] See Chapter IV.

which govern selection of material and the conduct of worship, are four:

(*a*) *Unity.*—The educational power of common worship lies in the fact that the "suggestions" made by other's conduct, which so greatly influence the formation of character, are here not scattered or contradictory but united in a single complete impression. This impression is all the stronger upon the individual because it comes from all those about him at once, and because he himself is taking part also. For this reason anything that tends to destroy that unity of impression should be removed, and whatever promotes it should be added.

This will require, first of all, a unity in the group itself. It must be a group that can worship effectively together. The characteristic attitudes of mind in worship can be experienced by all ages from the beginners to the adults. Nevertheless, the forms of expression and the range of ideas are so different in different ages that the most effective training in worship requires division of the school into departments. Here the material of worship can be carefully adapted to the characteristics of the particular groups. In any case the beginners', the primary, and the junior group should each have its own program and place of worship.

It is particularly worth while to let the boys and girls of high-school age be responsible, under wise supervision, for the conduct of their own services. This will be especially effective if they have already had thorough training in the preceding departments. Specific provision for the adult classes need not be made in the Sunday-school service, as the church

service is largely designed for them, and because a service planned for others in the school will usually be appreciated by adults also. At regular intervals, at least as often as once a quarter, the entire school should worship together. The younger pupils and the older need to know one another as part of the same school, and—more important—as all children of the same heavenly Father whom they unitedly worship.

The principle of unity further requires that within any group at worship all must be actively worshiping —teachers and officers as well as pupils and leaders. The sight of a secretary making out reports or of officers moving about distracts attention from the service.

Again, nothing in the contents of the service should be contrary to the spirit of worship. Such unworshipful matters as business announcements and the reading of reports should be eliminated. Care should also be taken that the attitude of mind in one part of the service is in harmony with that in the rest.

Finally, the conduct of the service should be unified. It should move forward steadily. Dragging here, hurrying there, extra directions and changes, should be avoided. This does not mean that more than one person may not take part in leading the service, but that all that is done is done in harmony with the spirit of worship.

(*b*) *Familiarity plus variety.*—The spirit of worship can be maintained only when there is a freedom from strangeness, from wonder at what is coming next. Curiosity and uncertainty greatly hinder

the attitude of reverence. The pupils wonder what the leader is about instead of being occupied with the thoughts of the hymns and prayers used. The pupils must feel at home in worshiping God. Yet care must be taken to see that the services do not become monotonous. The superintendent's favorite hymn may readily become a bore to the pupils. The order of service or its lack of order may become wearisome, and the pupils' active minds will seek occupation elsewhere.

(*c*) *Dignity.*—Not only must the service maintain unity, familiarity, and variety; it must be dignified. Dignity does not mean that it is to be "very solemn" and "long-faced." On the contrary, it must be joyous and bright, for we learn best when we are happy. Dignity means that nothing must be used in the service which is not worthy of use in the worship of God. Songs with meaningless words written to fit boisterous or jingling tunes (sometimes called "holy ragtime"), "longwinded" and perfunctory prayers, a blatant orchestra, personal anecdotes, do not belong in a program of worship.

(*d*) *Adaptation.*—The final principle—which we have already seen at work in the making of the curriculum—is adaptation. The materials must be selected with the worshiping group in view. Only so can the pupils express *themselves* in worship. Children must not be forced into the artificiality of expressing as their own what are really adult religious experiences. "A healthy boy does not 'long to rise in the arms of faith,' and if he is sighing for 'peace, perfect peace' he needs a doctor."[4] The

[4] "The Modern Sunday School," Cope, page 97.

same attention given to the selection of the material for the curriculum must also be used here. Care must be taken that the words and phrases are understood by the pupils. This can best be assured by the teacher in the class. Before new hymns and prayers are used, the teachers should be informed, that pupils may have time to study and learn them.

Test the program of last Sunday's service in Sunday school and in church by these principles.

4. The Materials for Training in Worship. The materials for training in worship may be divided into five classes:

(*a*) *The surroundings of worship.*—The entire atmosphere and spirit of worship can be greatly helped if the room in which the service is held is one which promotes reverence. Wherever possible each department should have a separate room for its service. This room should be attractive and cheerful and, if possible, beautiful. All appearance of disorder should be avoided in the arrangement of the chairs, the furnishings of the platform, and the general neatness of the room. At intervals the school should hold a service in the church auditorium itself, that it may become more and more a center of worship to the pupils as they approach a larger part in the church's activity.

(*b*) *Hymns and music* afford a recognized source of material. No large number of hymns is needed for training in worship. They should be carefully selected both as to music and words for the pupil's use according to the principles of dignity and adaptation.[5] Many of the great hymns of the church are

[5] For lists see "The Church School," Athearn.

suitable for children, and acquaintance with them will make the church service more meaningful for the pupil. It will be wise usually to have them explained in the classes and at least partly memorized before being sung. The spirit of worship is aided by singing the "Amen" at the end of hymns. "Amen" may also be sung at the end of the Lord's Prayer or of the benediction. Appropriate sentences set to music and memorized are very satisfactory for calls to worship, dedication of offerings, doxologies, and benedictions.

Sometimes some great masterpiece of religious music can be played on the organ, in place of the leader's talk, with good educational results. To assist in leading the singing a carefully selected church choir under competent leadership can be formed in some schools. This should, however, not be permitted to do the singing for the school and displace the activity of the pupils as a whole. The singing of the school itself should be hearty, but not boisterous and not unnecessarily loud. Meaning is more important than volume. Singing should be competently led. Instrumental accompaniment, whether piano, organ, or ochestra, must be well done or omitted.

(*c*) *Readings from the Scriptures* may be properly a part of the service—especially those portions of the Bible, such as many of the Psalms, which are adapted to worship. Selections should be carefully made with the development of the pupils in mind. On the whole, only such passages as can be read responsively without spoiling the sense should be so read. Narratives and other prose passages should

usually be read by the leader or some older pupil or occasionally by the school in unison.

(*d*) *Prayers and benedictions.*—Almost every adult who seeks to express to God the prayer of children will fail unless careful preparation is made. Adult phrases and ideas that are meaningless to a pupil are likely to slip in. More important than the leader's prayers are the prayers used by the school or the department in unison. In addition to the Lord's Prayer the church has many other fine short prayers, one or two of which can be memorized by the pupils from time to time and used in the service. If the prayer is genuine and expressive of the united desires of the school, the pupils will speedily make it their own. Often short prayers can be composed for the use of the school in this way. At times a class can contribute to the worship service a prayer that it has composed for its own use. Prayers should generally be brief and always to the point. Sentences used as calls to worship, responses, and benedictions can be collected from the Scriptures and from books of worship and said or sung.

(*e*) The final class of material consists of *stories and talks.* These, again, should be carefully selected and prepared beforehand, so that they may be used by the leader without a hitch. In the story or talk the leader has an opportunity to bring out more clearly the central theme of the service and its connection with the pupil's experience outside of the service. For the younger pupils the story form is generally satisfactory, though it need not always be used. Stories can be drawn from the Bible, from missionary and historical biography, from incidents

of modern life related in the newspapers, from numerous children's story books, and from other sources. They should be carefully adapted in length and in vocabulary and should conform to the principles of the art of story-telling.[6]

The wise leader will make a collection of stories, talks, hymns, music, prayers, psalms, calls to worship, responses, and benedictions, to which he will constantly be adding. Each item in it will be labeled to indicate its central thought or the attitude that it expresses and the grades of pupils for whom it is suited. He will then have a storehouse to which he can turn in need. He should also keep a record of each service, giving its order and its contents, that he may know in planning future services just what he has done in the past.

What materials for training in worship are used in your school? What are not? Why?

5. Forming the Program of Worship. In forming the program of worship the leader will be guided by the principles of unity, familiarity, and variety. Let us assume that he has a body of material from which to draw, already selected on the basis of its dignity and adaptation. How is he to meet the requirements of the other principles?

The best way in which to achieve unity is to select some central theme or attitude of mind about which to organize the service. Such a method is usually followed in the case of missionary, Thanksgiving, Easter, and Christmas services, and should be applied to all the other programs of worship. Not

[6] "How to Tell Stories to Children," Bryant, and "Stories and Story Telling," St. John.

only the events of the church and the national year, but many other central themes can be found. Dr. Hartshorne suggests gratitude, good will (or love), reverence, faith, and loyalty as the fundamental Christian attitudes toward God and man about which services may be planned, including those suggested by the calendar. Selecting one of these, the leader can readily draw from his collection two or three hymns, a prayer, a responsive reading, and a story or talk, perhaps also a call to worship and a benediction, all of which express the attitude selected. With them he can form a unified service in which the cumulative effect of the different parts will be of marked educational value.[7]

The second problem of the leader is the maintenance of a sense of familiarity and variety. Familiarity can be obtained by keeping the elements of the service in just the same order for several weeks and using for part or all of the time the same call to worship, the same unison prayer, the same benediction, and the same Psalm. The hymns used should frequently be repeated during the period while the order is being retained. Few children—and few grown people, for that matter—exhaust the meaning of a hymn in using it half a dozen times, especially if from time to time parts of it are discussed in class. With this should be joined the use of the same central theme for several successive services, making a connected series possible and thus increasing the cumulative effect—the more necessary because of the brevity and infrequency of the worship

[7] Examples of such services will be found in "The Training of the Devotional Life," Meyer and Kennedy, and "Manual for Training in Worship," Hartshorne.

period. If the order, the theme, the hymns, and other parts of the service which have become familiar are then dropped for a few months, a sense of both familiarity and variety will result when they are taken up again. This, of course, can be done only if a carefully dated record is kept of what is used in the services.

Were the programs of worship of the past two or three Sundays graded? In what respect?

6. The Leadership of Worship. All this careful planning which the training of children in worship requires and deserves because of its importance can be done only by one adapted to the task and willing to work hard. One whose personal appearance is slovenly, voice harsh, manner unpleasant, and sense of good workmanship deficient can hardly meet the conditions. Most often the leadership in each department is taken by the superintendent of that department. In the Intermediate, Senior, and Young People's Departments the responsibility for leadership may often be properly put on the pupils themselves. Where these leaders have not had training in the principles governing the conduct of worship, the school should arrange for special conference and instruction for them.

Many large schools have what are called "platform superintendents." If they also supervise the programs of worship in the various departments of the school they might be designated as "supervisors" or "directors of worship."

In cooperation with the officer in charge of worship should be all the teachers and officers. He or the chosen leader should inform them two or three

weeks in advance of the order and contents of his program, that they may have opportunity to explain the order to the pupils if it is one not yet familiar, to have such parts as require it memorized, and their meaning made clear. Frequently after the service the teacher, by discussion with the pupils, can explain misunderstood phrases, bring out the relationship of some part of it to the pupil's experience, and test the impression made by the service. In this discussion the teacher will often be able to bring before the class the subject of private prayer and family devotions.

The wise leader will value highly the reports of the teachers upon the effect of the services upon the pupils. It is almost the only method he has for testing his work. Many schools will find it worth while to have a committee of the teaching staff on worship to cooperate with the leader.

What training in habits of personal prayer is your school providing?

Constructive Work

Take the program of worship for the last session of your school and state how you would enrich it and make it more effective.

Make out the programs for a series of three services centering about the theme "good will" on the basis of the principles and materials suggested above.

References

"The Training of the Devotional Life," Meyer and Kennedy.

"Worship in the Sunday School," Hartshorne, Chapters

I, III, IV, VII, VIII, IX; "Manual for Training in Worship," various sections.

"The Sunday School at Work," Faris (editor), Chapter XIV.

"Principles and Ideals for the Sunday School," Burton and Mathews, Part II, Chapter VII.

"The Modern Sunday School," Cope, Chapter X.

CHAPTER VI

TRAINING IN CHRISTIAN CONDUCT

MAKE a list of the various kinds of things being done by the several classes in your school. What connection have these with the truth being taught. Are they such and are they done in such a way as to develop Christian character?

1. The Place of Expression in Religious Education. In all education to-day large emphasis is given to the necessity of self-expression. "Learn by doing" is the much-repeated motto. Long before the modern pedagogue emphasized the truth, Jesus stated the principle in his fundamental and familiar words, "If any man willeth to *do* his will, he shall know of the teaching."

In religious education expressional activity has a double function. In the first place, the instruction given must be made vivid in the mind of the learner by some form of response, such as stating the truth in answer to questions, telling a story, handwork, dramatics, etc. Such expressional activities constitute a part of the teaching process. But the truth learned, if it is to have religious significance, must pass over into life; and this calls for another form of expression. The student must *become* by doing. By *practice* the Christian truth must be converted into Christian character. And the truth must be

expressed in two directions—toward God and toward man—the one in worship and the other in conduct.

Teaching and worship have already been considered. We must now give attention to those activities that serve to body forth the truth in conduct. The task of the Sunday school is not ended when the truth has been made real in the mind of the pupil, nor when the spirit of reverence has been inculcated, and the habit of worship formed. The Sunday school must include within its scope the training of pupils in Christian conduct. This justifies and demands many forms of activity. But activities should be selected for their character-forming value. The Sunday school is not an organization for promoting athletics, raising the finances of the church, doing the charity and social work of the community, promoting temperance reforms, or carrying on missionary operations. These are all worthy ends and may properly have a place in the Sunday school, but they should be there not as ends but as means to an end. They have their place in the Sunday school for the purpose of training the pupils in Christlike character and service.

Does your Sunday school, as a part of its work, provide things for the pupils to do which have as their definite purpose to transform the truth taught into conduct?

2. Types of Activity. Among the several forms of activity that serve to transform truth into character one may mention recreation and play. Recreation has had some place in the Sunday-school schedule, but largely as a drawing card—not as a part of the educational work of the school. It re-

mains for the Sunday school to appreciate the character-making value of play in its many forms. This it should be quick to do. Education, as has already been said, is largely through activity on the part of the pupil. Couple with this the fact that play is the normal, spontaneous activity of the child, and it will lead at once to an appreciation of play for the purpose of character building. And this conclusion emphasizes the importance of the Sunday school's interesting itself in the play activities of the children and young people and making these serve the end of religious training. The playground should be made the laboratory for vitalizing the moral and religious principles taught in the classroom, and the school and teacher that fail to make this connection are losing one of the best opportunities for developing Christian character.

Passing to other forms of activity through which the Sunday school can convert principle into practice, we may note, first, the giving of money. Sunday-school benevolence should be estimated not in terms of the immediate financial returns but in its effect upon the members of the school. The best plan is not the one that gets the most money, but the one that develops the most Christlike givers. It should afford every pupil an opportunity to practice the true Christian principles of giving and to practice these in such a consistent and systematic way as to form fixed habits of life. Such a system must emphasize the true motive of giving. It must be the expression of a genuine, grateful, unselfish spirit. It must cultivate generous, proportionate giving, allowing the pupils to determine the amount of their

offering. It must practice the pupil in the wise selection of the objects most worthy of their help. It must accustom them to systematic, businesslike methods of making their contributions. To teach the pupils the true principles of benevolence without providing for their proper expression through a suitable financial system is to do a grave injustice both to them and to the kingdom of God as a whole.

Again, there is a responsibility resting upon the Sunday school to train the members in loyalty to the church and to service in it. The cause of Christ is to-day suffering seriously at this point. The church is shorn of much of its rightful power because of the multitudes who are professed followers of Christ but who render little or no service to his cause. Nowhere, perhaps, is there such an opportunity to train loyal workers for the church as is to be found in the Sunday school. Many lines of activity connected with the organization and work of the class, both during the recitation period and in midweek gatherings, may be used to develop loyal and efficient service to the institution. A wider field of training in such service is offered by the numerous and varied activities necessary to the successful operation of the school in its several departments. Thus, the Sunday school, through manifold forms of effort, should give to its pupils the opportunity to express their loyalty to Christ in personal helpfulness in the organized work of his kingdom. Let the pupils learn to work together in a class organization, each doing the task that falls to him from time to time; have them share in the larger responsibilities of the departmental organization and service; give them

duties to perform, as maturer age may justify, as helpers in the work of the school; see that they are allowed to serve the church in such capacity as they may be prepared for. Such training, continued throughout the growing years, should furnish faithful workers and leaders for all the departments of church activity.

But the Sunday school cannot be content to develop loyal churchmen, however efficient they may be. It must assist its pupils to translate its teaching of brotherhood into broad, brotherly conduct and character. It must develop the social spirit by encouraging and practicing social service. And for such development the Sunday school has many simple, practical opportunities. Acts of kindness and protection to pets and animals are of value in expressing and fixing a proper attitude toward these lower creatures, and they are of service also in helping to develop a more general social spirit. Visiting the strangers, caring for the sick, feeding the hungry, clothing the needy, helping the unfortunate, doing the brother's part to everyone that needs a brother—such activities furnish a fine field for expressing and thus developing a genuine social life. In most communities and by most schools such services may be rendered directly, and also indirectly through cooperation with the various welfare agencies. Each form of service has some advantages, and each may well be used. Thus, so numerous and varied are the opportunities that every class, every individual member of the school, can share in such socializing service.

Again, the Sunday school cannot be content not

to cultivate in its members a positive and aggressive missionary life. The sense of obligation to all the world must be given the opportunity to express itself in world-wide service. This is to be done by the utilization of missionary activities, which are, however, such activities as have already been discussed properly interpreted and directed. Play activities, giving of money, and personal service in many forms may all be used for transforming the principles of missions into missionary living. For example, missionary dramas and pageants appeal to the play instinct and serve to cultivate a missionary attitude. Benevolence intelligently directed by the members of the school to missionary courses at home and abroad will create interest and fix habits of conduct. Likewise, many forms of personal service rendered for special missionary enterprises will serve to bind those thus engaged more closely to the cause assisted. To neglect such forms of activity is largely to fail in developing a true missionary spirit and life.

Other types of activity may be used by the Sunday school through which to guide the pupils in their expression of Christian truth in every everyday living. Indeed, there is no form of the daily conduct that may not to some extent be made to serve this purpose. Constant association with companions in home and school and community furnishes innumerable opportunities. Our daily conduct in the various relationships of life constitutes, after all, the best test of Christian character. An offering to some good cause, a kind deed to an unfortunate widow, or some service to the cause of missions, beautiful as these things are, will not take the place of a right attitude

to one's associates in home and school and the world at large. The Sunday school should therefore seek to guide its pupils in carrying over the teaching of the class into their daily lives. This is much more than the familiar "application" at the close of the lesson. It means to point out in the daily life the appropriate response to the truth taught and to encourage its practice until it has become habitual. This is no doubt more difficult for the teacher than other forms of expressional forms of activity, but it surely is not impossible nor unimportant. Religion is not a small part of life; it is life itself. So the daily walk and conversation must be made the field for turning truth into character.

To what extent is your school making those several forms of activity serve the purpose of religious development?

3. A Program of Activity. In endeavoring to formulate a program of activity for the Sunday school the same general principles must be applied as in the case of the curriculum and the program of worship. That is to say, the needs of the growing life must be the test. The question is not how much money must be raised in order to enable the school to make a good showing, nor what forms of service in the Sunday school and church need to be done, nor how many unfortunate families in the community must be cared for, etc. These are important considerations, but they lose sight of the educational purpose of the Sunday school. The question to be asked as a guide to the program of activity for the school is, What forms of activity are best suited to the needs of the particular pupil or groups? Unless

the activity undertaken is the expression of the real self it fails to educate; indeed, it may turn out to be very harmful. By giving a group of children things to do in which they are not particularly interested and for which they are not sufficiently prepared there is danger of causing an unhealthy reaction that will greatly retard their proper development. The activities selected for each group must be such as to allow the free, pleasurable expression of their real selves.

In keeping with this general principle the activities of the Sunday school should be carefully graded according to the ages and maturity of the pupils, just as the course of study is graded. Indeed, the course of study and the expressional activities are two parts of the same educational process. They must therefore be in accord. The activities should be adapted to the truths taught. As the lessons from grade to grade are arranged to meet the needs of the growing person, so the program of activity must furnish a channel of expressing these truths in conduct. This does not mean, of course, that the things given each grade to do are to be entirely different from those selected for other grades. It simply means that they are to be graded in the same way that the teaching material is graded. Love for others may be taught to the little child and also to the young man, but in different ways; so the expression of this principle suggested for the little child would certainly not be the same as that for the young man.

This leads to the further suggestion that the activities should be selected with reference to the great

Christian seasons, such as Thanksgiving, Christmas, and Easter. Each has its own peculiar message and makes its distinct appeal. There should be given to each pupil an opportunity for an appropriate and adequate response to the appeal made. In this way the high days in the Christian calendar should be made to serve the purpose of Christian education rather than the occasion for the display of self-indulgence, selfishness, or worldliness. In this way there is afforded, also, an opportunity for desirable variety in the activities of the school and at the same time a no less desirable emphasis upon the most essential qualities of Christian life.

Finally, it may be well to state definitely what has already been implied in the foregoing paragraphs —namely, that the activities selected for the several grades and classes must be so related as to constitute a unified program for the entire school. There must be consistency, progress, unity throughout. Only so can the program of activity provide the means of a consistent, progressive development of the individual's religious life through the several stages of growth up to maturity. To accomplish such well-proportioned development it is very important that the school as a whole should have a consistent program of activity and not allow separate grades or classes to select the things they wish to do entirely apart from the rest of the school.

What the program should be in any given school depends to a large degree on the local conditions. While the principles in keeping with which the activities must be selected are the same for all schools, their application must be made in part by each

separate school. Therefore, a program of conduct for schools in general can be suggested only in barest outline.

In the Beginners' Department large emphasis may be given to play activities; games which have educational value may be taught, and the children may be encouraged to play them during the week. Offerings may be made for some object about which the children know and in which they are made interested. They may help to make the room beautiful by bringing flowers and may help to send cards and other reminders to absent and sick members. Pictures may be cut out and scrapbooks made for children in hospitals. Simple home duties may be suggested and reports asked.

In the Primary and Junior Departments much the same program may be followed, only the activities may be broader. These children will be interested in more advanced games. They may be asked to report on the play activities of the week. Thus the teacher will have an opportunity to commend the better features and discourage those that are undesirable. The members of the class may assist the teacher in making the room attractive and in preparing material for the class hour. They may look up the absent members and new members of the class. Their contributions should be directed in a way that will interest them and enlarge their interest, while they are encouraged to make their own money in simple service about their homes. The care of pets and other animals, making scrapbooks and other objects for those who are sick, helping to care for some unfortunate child or friend, doing un-

selfish, helpful deeds for associates in home and school, all are worthwhile avenues of service.

In the Intermediate and Senior Departments the organization of the several classes furnishes an opportunity for developing a sense of responsibility and leadership. Competitive games with other groups rightly directed may have great educational value for moral and religious life as well as develop a fine spirit of loyalty to the class and the Sunday school. Simple plays and pageants may likewise be found of great value. The young people may render many services to the school and church as messengers and assistants, in the music, in decorating, helping to edit the weekly bulletin, and the like. More advanced instruction should find expression in enlarged giving. More responsibility should be placed upon the members of the class for making their own money and for selecting the object of their offerings. Many forms of social service to the poor and the stranger and to various worthy organizations are to be found in every community. Objects should be made and offerings given for definite mission fields or causes. Encourage the practice of Christian truth in the definite duties of home and school, and let reports be made and discussed. The definite and whole-hearted commitment of one's life to Christ and his cause should be included in the program of expression for this period.

The Young People's Department should provide recreational and social activities in keeping with the high principles taught in the class, that the young people may live a happy, normal, Christian life. They should enter fully into the various lines

of school and church activity. They can volunteer as officers, ushers, and musicians in the services, they can build up the attendance, do personal evangelistic work, cooperate in the financial plans, etc. Many of the young people, particularly the more capable ones, should be led to take up the work of teaching in the Sunday school as a field of great usefulness. By pursuing a teacher-training course and by practice in teaching a class they should be made efficient for the work. In the community life unlimited opportunities are afforded for the expression of the Christ spirit. These should be studied, and selections made suitable to the several groups. The call for workers in needy fields, at home and abroad, should be kept before the young people and lead to the dedication of life to Christian service in these fields.

Has the school with which you are connected any program of activity?

4. Directing the Activities. The importance of the proper direction of the varied activities of the school can scarcely be overestimated. Without this the results may be quite different from those desired. Instead of ministering to the harmonious development of Christian character they may tend to onesidedness and shallowness. There is danger, for example, that such activities, because of the strong appeal they make to children and young people, may tend to divert attention from the course of study and to some extent convert the school from its educational task into an agency to amuse the pupils and to get things done for the church. In connection with the social-service activities of the school in particular

there is the further danger of developing a self-righteous, professional, or snobbish attitude on the part of those engaged in the work; or, through the unwise giving of help to the needy, of weakening the sense of self-respect of those assisted. Such dangers can be avoided only by the careful selection and supervision of the activities of the various classes and grades.

The accomplishment of this as a part of the educational work of the school depends very largely on the teachers of the several classes. The teacher must appreciate and utilize the individual characteristics of each pupil, but at the same time seek to develop the group-consciousness of the class. He must make the life of the class, as far as possible, a normal, active, happy Christian experience. To do this he cannot be content simply to meet and instruct his class on Sunday morning, but throughout the week must seek and find opportunities to share his life with them and to partake with them of their experiences.

Constructive Work

In keeping with the above discussion formulate for some one department of your school a tentative program of activity designed to train the students in Christian conduct.

CHAPTER VII

THE CLASS AND THE DEPARTMENT

MAKE a detailed list, in order, of everything that was done in some Sunday-school class last Sunday, noting how large a part the pupils had in the activity of the class.

1. Educational Opportunity in the Sunday-School Class. The class is the center of the pupil's experience in the Sunday school. In it he can feel a greater sense of personal proprietorship, and thus of responsibility, than in any other part of the school. "My class," "our class," are words of educational value. For it is in learning the lessons of loyalty and responsibility to the class that the larger lessons of loyalty to school and to church, to the community and to God, are learned. The pupil who, as one of a group, gains a sense of fellowship in religion with his companions and who develops habits of helpfulness and cooperation in the class will become—is already—a useful citizen of the kingdom of God. Thus, the life of the pupil as a member of the class is one of the great educational opportunities of the Sunday school. Furthermore, it is through the class that the school is able to meet the needs of the individual pupil. No two pupils are alike, and no two will have just the same contribution to make to the kingdom. The school must see that the individual abilities and interests of each pupil develop

in the direction of Christian usefulness, and that problems of conduct which each pupil faces for himself have a Christian solution. It is thus in the class that the final fitting of the materials and methods of religious education to the pupils is made. It is in the class that the religious growth of the individual is guided.

Adequate equipment should be provided for the work of the class. Coat racks, chairs, and tables of the right size, maps, blackboards, pictures, and a cupboard or cabinet in which to keep materials from Sunday to Sunday are important.

Nothing should be permitted to interfere with the legitimate work of the class. A length of time for its session sufficient for it to accomplish its work without hurry should be given. It should be protected from interruption. Where possible a separate room should be provided; and if this is not possible, arrangements to shut out disturbing sights and sounds and still provide light, air, and the right temperature should be made. The class should not be interrupted by a secretary's appearance in the middle of the period, demanding the class records and offering. These should be placed outside the classroom, where he can collect them without bothering the class. Similarly other officers, such as the superintendent and the librarian, should not interrupt the class by coming in with notices or with business to be transacted. For purposes of supervision, of course, officers of the school may visit the class, but this should be done without interruption of the discussion. The teacher should usually be notified beforehand of such visits and should feel

free to postpone a visit if he thinks the progress of the class will be hindered by it.

Are the conditions in which the classes work in your Sunday school satisfactory?

2. The Work of a Sunday-School Class. In the three chapters we have just finished we have studied the threefold program of the school in instruction, in worship, and in conduct. We must now see how this program applies to the work of the Sunday school itself, for it is in the class that each program is in part carried out and that all are tested.

(*a*) *The class and instruction.*—As the matter of instruction in the class has already been treated,[1] little need be said here save to emphasize the principle that the lesson should be conducted as an activity of the entire class. The entire group should take part, and not simply the teacher and the pupil to whom he may happen to be talking. Sometimes the expressional activity that the lesson requires may well take the form of a class enterprise, such as the class notebook, "log," or "journal," in which essays on characters or incidents studied, maps made by the class, descriptions of class frolics, and of the Christian service of the class, and the records of the class secretary and treasurer may be included. This may be part of an exhibit of the work of the school at the end of the year.

Did you observe pupils who were not taking part in the activities of their class last Sunday? Why do you think they did not?

(*b*) *The class and worship.*—We have already seen that common worship is an activity for a larger

[1] Chapter IV.

group than the class. Although this is true, the unity of the class as a religious group will be greatly helped by the prayer at the opening or closing (or both) of the class session. This prayer may be offered by the teacher, by a pupil, or by all in unison. Where the class is organized, the president or a committee may be made responsible for leadership. The individual pupil, who often feels embarrassed if asked to lead in prayer, can be trained to lead without fear if for a time a unison prayer is used, or if the prayer is written and learned beforehand. The class may adopt as its class prayer a prayer already written or, better, may unite in composing a prayer that will be even more its own because all have shared in deciding what should go into it, and because it is thus more certain to express the real desires of the class. Moreover, the worship program of the school will require in the class the discussion and explanation of the orders of service, the meaning of prayers and hymns, and the partial memorizing of parts of the service. This all affords the teacher an opportunity to guide the pupils in learning the meaning of prayer and in helping to form habits of private prayer at home.[2]

(*c*) *The social life and service of the class.*—The group spirit on which we have seen the cultivation of Christian character depends can be brought out only if those composing the group are well acquainted with one another. Moreover, they must find the group one in which other than exclusively religious interests are considered, lest religion seem unrelated to life outside the Sunday-school hour. The pupils

[2] See "The Training of the Devotional Life," Meyer and Kennedy.

must play together as well as worship and study together. This is important, also, because in play the teacher has a chance to observe the spontaneous activity of the pupils and to know them better. If the pupils have elsewhere sufficient opportunity, these playtimes need not be frequent. Otherwise the school should make it a larger part of its ministry to the life of the child and of the youth. For these reasons, from time to time, opportunity will be given to the class to play together in the ways most natural to their age and sex, sometimes joining in the frolics of a department or of the school as a whole.

Quite as important are the enterprises in Christian service which the class undertakes. A suggestive program of such activities has been given in Chapter VI. By these enterprises class unity is developed, and in them both the class and its individual members can lose their selfishness in doing something for others. As far as possible both responsibility and freedom of choice in these matters should be put upon the pupils. A class treasury should be kept, and the pupils should select the causes to which its funds should go and the amounts each should have. There is no great harm done if they make mistakes in the use of the funds so long as they profit by the experience, for in this way they gain training for the larger community life.

(*d*) *Conducting the class.*—For each meeting of the class the teacher will have made preparation in advance besides actually studying the lesson. Maps and pictures needed should be provided, and the teachers should have in mind a program for each session, even though it may have to be altered as the

work of the session goes on. A natural order would be the class prayer, discussion of the service of worship and matters belonging to it, the lesson of the day, special studies such as Bible drill and handwork, consideration of the Christian service of the class. Not all these elements need appear in every session. The wise teacher will not let the program become stereotyped or formal. If the class is organized, the president may call it to order, lead (or call on someone to lead) in the class prayer, ask for reports of officers and committees, transact necessary business rapidly, and then turn the class over to the teacher. Or after the class prayer the teacher may take charge at once.

In addition to the activities of the class which the curriculum and the program of service call for there are many ways in which the pupils can help in conducting the class. In the class hour they can take the collection, mark the attendance and tardiness, and distribute books and papers. Outside the Sunday-school session they can hunt up absentees and report on them, help them to make up back work, and enlist new members.

Many classes are troubled by inattention and disorder. Attention and order are not to be had by demanding them. The key to good order and sustained attention is *interest*. If the pupils find the work of the class interesting and moving steadily from start to finish, there will be no trouble with discipline. Pupils who are deficient in normal interest often need special care. Occasionally this will be found to be due to physical and mental weakness. Frequently a pupil who because of lack

of previous training seems bound to create disorder can be made to feel the disapproval of the class or, if he is a natural leader, may respond to responsibilities assigned by the teacher.

Look over the record you have made of activities of a class and decide how you would arrange it differently in the light of this section.

3. The Organization of Classes. The value of freedom of choice and of the taking of responsibility in class enterprises in the building of character has already been emphasized. These can well be promoted by class organization. By it not only does the class achieve a sense of cohesion and dignity, but the officers gain training in thoughtfulness, self-control, and leadership.

Before the later junior years there is not sufficient cohesion between the pupils to make organization helpful. At that period, however, simple organization may be begun with the teacher as leader. All classes of intermediate grade or above should be organized. The younger the class, the simpler should be the organization, and the more frequently the officers should change. For the juniors president, secretary, and treasurer are sufficient, and new officers should be chosen each quarter. In the Young People's Department, on the other hand, the classes may have president, vice president, secretary, and treasurer, and such standing committees as membership, service, and recreation, with elections held annually. The organization of the Boy Scouts or the Camp Fire Girls and similar societies may be fitted effectively into the intermediate and senior classes. Particular care in any case should be taken

to avoid committees or officers that perform no useful service and provide only an artificial honor. It is better to detail special duties to a temporary committee that can do its work and then be discharged than to have several inactive committees burdening the organization.

A council of class presidents or of class officers of the school may be useful in maintaining school discipline, in developing a healthy school spirit, and in furthering the general interests of the school.

The organized adult class has special opportunities for becoming a large factor in recruiting for the adult membership of the church, in personal evangelism, and in community service. Care must be taken that its program is educational as well as inspirational and social, and that it does not plan its program without recognition of the work of the other school and church agencies.

How many and what classes in your school are organized? Specify some ways in which use is made of the organization.

4. The Relation of the Teacher to the Class. The significance of the Christian influence of the teacher in the class was indicated in Chapter II, in which we saw the power of the "suggestions" made by the character of those about the pupil. It is thus very important that the atmosphere of the class be as natural as possible. Within the class the teacher should be a friendly, experienced comrade entering into the interests and activities of the class as a member of it rather than as a preceptor outside of it. Only when necessary for purposes of discipline should authority be used, for the wise teacher will

seek to lead rather than to drive. Moreover, by taking the spirit of a member of the class the teacher can develop loyalty to the class and the school rather than to himself. An overstrong personal attachment to the teacher often makes the pupil purely an imitator, creates cliques, and causes trouble when pupils have to be transferred to other classes. Even more seriously, it may block the whole aim of the school by substituting devotion to a teacher for devotion to Christ himself.

5. The Work of the Departments.[3] In a real sense the work and life of any department is much more than the sum of the work and life of all its classes. For while the program of instruction, as we have called it, is carried out chiefly in the classes, the program of worship is distinctly a departmental activity, and the program of service and recreation may and often should be very largely so. Moreover, as has already been indicated in other chapters, the departments will differ from one another not only in the contents of the programs of worship and of service and recreation but also in the manner in which they are carried out.

(*a*) In the Beginners' Department, for example, a particular order of work for the department is made necessary by the fact that long attention to any one thing is not possible in young children of that age. Wiggly limbs must have exercise. Little fingers tire of long-continued handwork. Stories must be interpreted by imitative action. Furthermore, the children are not at the point where loyalty or in-

[3] See also the "nurture" chapters in "Life in the Making," in this series, in which departmental programs are given.

terest in their class as distinct from other classes appeals to them. Enterprises undertaken in other departments by the class will here accordingly belong to the department. The detailed work of the class groups in story-telling or circle talks each Sunday will also be carefully planned for the department as a unit.

Finally, children of this age are dependent on close personal attention in many respects in which older pupils are more self-reliant. For this reason in a small department the effective organization often consists of one teacher and several assistants who can guide the children in following the teacher's leadership. In a large department each class teacher may need one or more assistants.

(*b*) In the Primary and Junior Departments a different situation exists. The active leadership of the superintendent of the department in worship and in forming the program of activities is still necessary, but a larger place can be given to independent suggestion and the exercise of judgment and decision on the part of the pupils. The beginnings of class organization may take place in the later junior years, but the executive responsibility still needs to rest upon the superintendent and teachers. Thus, the organization of the department with a superintendent in executive charge of the whole and with the teachers each responsible for a definite class unit continues. Here, however, the immediate relation of the program of worship or service of the department to the class lesson is less important. Some enterprises of service or recreation may be distinctly class enterprises; others may be department enter-

prises, in which some or all of the classes have a share.

(*c*) In the Intermediate, Senior, and Young People's Departments the ability of the students to carry responsibility and exercise initiative and their need for such training make wise a different arrangement of work. Here, as before, the teachers carry on the class instruction, but in the formation and execution of the programs of worship and service their part is that of counselors rather than of executive officers. Not only should the officers of the classes be students, but the officers of the departments—president, vice president, secretary, and treasurer—should be students chosen by the ballots of their fellows. Under the direction of the president and vice president and with the aid of the counselor-superintendent, committees on program, on service, and on recreation will work out the plans for the department. The committee on program will decide upon the order of the worship service, select those who are to conduct it, and be responsible for its success.

Such a committee by its very nature will insure the adaptation of the program to the students' interests and needs. Similar work will be done by the committee on service and on recreation. When necessary special committees may be appointed for special needs. Officers in the Intermediate and Senior Departments should be elected every half year; in the Young People's Department once a year.

It thus appears that the activities of the departments of the Sunday school become more and more the self-initiated, responsible activities of the pupils themselves. This is as it should be, for freedom and

responsibility together are the greatest forces for molding character. When this freedom and this responsibility are used—as they are in the Sunday school—for the worship of God and the service of men, it is Christian character of the highest type that is being formed.

Constructive Work

Review your account of what was done in last Sunday's class so as to show just how it could have been ideal. Do not hesitate to put down details.

References

"The Modern Sunday School," Cope, Chapter XI.

"Life in the Making," Barclay, Brown, *et al.*, Chapters V, XIV, XVII, XX, XXIII.

"The Training of the Devotional Life," Meyer and Kennedy, Chapters X, XI, XII.

CHAPTER VIII

THE SUNDAY SCHOOL IN SESSION

RECALL to mind the several phases of your Sunday-school session, the preparation made for it, the character of the program, the way the program is conducted. Do you think the session is well adapted to the purpose set forth in Chapter II?

1. The Time for the Session. The Sunday school is ordinarily held just before the morning church service, just after the service, or on Sunday afternoon. Each hour has some advantages and some disadvantages. The early morning hour, for example, interferes with the Sunday morning rest and sleep that many greatly desire; but it finds the members of the school naturally more alive and better prepared for work. The hour after church does not disturb the morning's repose, but is too limited in time and is uncomfortably close to the dinner hour and it finds the pupil mentally fatigued. The afternoon period gives more time for the session, but has to contend against strongly intrenched social and domestic customs and crowds the Sabbath day with services—morning, afternoon, and night. On the whole the early-morning period is much to be preferred.

2. Preparation for the Session. Proper preparation for the Sunday-school session is a matter of great

moment, and one in which everyone connected with the school, from sexton to superintendent, is interested. Often a service is robbed of its value because the conditions are not favorable. The wise Sunday-school worker will therefore take care to see that all the conditions bearing in any way upon the service are such as to minister to its success.

Attention must be given before the session begins to the physical surroundings. The rooms should be supplied with abundance of fresh air. The temperature should be regulated so as not to make the attendants uncomfortably hot or cold. If the rooms for any reason are dark, the lights should be turned on in order to make them more cheerful and inviting. If the clock is not correct, see that it is regulated; let the chairs all be in place; have the books and other materials of worship or teaching properly distributed; see that the maps and blackboards are ready for use. Let everything be done that can be done to make the surroundings attractive and comfortable. And let it be done before the session begins, avoiding all unnecessary interruptions and confusion.

The physical conditions may all be perfect, yet the session prove to be far from successful. More important than the position of the chairs is the attitude of the people. There must be a true Sunday-school spirit, an appreciation of the meaning and worth of the school, an enthusiastic desire to have a part in its work. And this spirit must find expression in regularity and punctuality of attendance and a reverent attitude of mind. Unless the members of the school are present on time and ready

to enter heartily into the service, the session will fall short of its purpose. It is particularly important for every officer and teacher to be present and in place before time for the school to open. With the example of officers and teachers, with a proper effort in building up the school ideal and spirit and in obtaining the cooperation of the home, it will be possible to secure such attendance as to make easy the right kind of school session.

One other condition essential to a successful session must be mentioned—a well-prepared program. All the surroundings may be in readiness, and the members of the school in place with a true Sunday-school spirit; but if the program has not been properly prepared, the session will lack value. This is ordinarily the duty of the superintendent or of the departmental superintendent, as the case may be. He has no more important responsibility. Every detail of the program should be most carefully planned, and everyone who is to take part should be made acquainted with what is expected of him. The preparation of the program should not be left until late in the week. Indeed, much will be gained in making arrangements, at least in outline, weeks ahead. This will give consistency and a fine accumulative effect to the Sunday-school sessions.

Are the conditions prevailing in your Sunday school conducive to a successful session?

3. The Character of the Program. In Chapter III reasons were given for the departmental grouping of the pupils in the Sunday school. These reasons make it desirable that the Sunday-school session shall be held by departments. The earlier practice

of having the entire school assemble together for worship and separate into small groups for instruction has given place to the conviction that the principle of grading must be applied not only to instruction but to all the phases of Sunday-school effort. It is only by the departmental session that the needs of the several groups can be satisfactorily met. While, therefore, on special occasions the Sunday school may meet as a whole and so cultivate the enthusiasm and spirit of the larger group, as a usual thing, where it is at all practicable, the Sunday school should assemble by departments and each department have its own program.

In keeping with the purpose and work of the school the program will be made up very largely of worship, instruction, and expressional activities. Since, however, we are dealing with an institution with varied interest, poorly understood and appreciated, there must of necessity be some time devoted to matters essential to its administration and development, such as announcements, reports, inspirational suggestions, and the like. Most of the matters of an administrative nature may be handled in the workers' council; but, even so, a few moments of the Sunday's session will usually be needed and may be used to advantage in giving the members a more adequate conception of the work of the school and inspiring them with a proper school spirit. All irrelevant and unimportant matters should of course be rigidly excluded.

In arranging the program the amount of time allotted to each of the several elements—worship, instruction, expressional activities, informational and

inspirational items relating to the school or department—will vary according to the particular department, the occasion, the special purpose in mind, and so on. Likewise, the order in which the several elements of the program are arranged will vary. A stereotyped form of service is not desirable. Variety and freshness will add greatly to the value of the program. Perhaps a good general order would be: first, a few minutes for informational and inspirational items relating to the department or school; second, a brief period for worship; third, a period for class instruction; and finally, a period for expressional activities. Or it may be better to begin the program with worship and let the items of interest regarding the department come at the close. Grouping such items as pertain to the life and work of the organization at the beginning of the program will be open to the objection that many of the pupils will not be present, but it will perhaps stimulate punctuality and at the same time save the worship from unnecessary and fatal interruptions. The particular order is not the matter of greatest moment—this will be determined, as already suggested, by circumstances. It is, however, extremely important that the session should be unified and progressive throughout. The several items of the program should therefore be carefully grouped and not thrown together in a haphazard way.

If the size of the school, the character of the building, or any other factor makes it impossible for all of the departments to assemble separately, some combination of departments will be necessary. It is of the greatest importance for the beginners

to meet by themselves and even in the very small schools this is usually possible if its importance is fully appreciated. Whatever departments compose the assembly the program will need to be worked out on the same general principles. The following grouping of the several items is one way of gaining unity and progress in the program. It is simply illustrative:

A. The Assembly Period.

1. A few moments devoted to the interest of the school (five to ten minutes):

   (*a*) Signal for quiet. This may be the closing of a brief musical selection, or a chord struck on the piano.

   (*b*) School standing together and repeating in concert some sentiment designed to inspire enthusiasm, fix standards of work, or develop school spirit. Examples: "Every member present on time every Sunday." "The soul of culture is the culture of the soul." "It is better to form than to reform." Instead of the school as a whole there may be a call for the officers and teachers or for some class to stand and repeat the school motto or other helpful sentiment.

   (*c*) Singing a verse or two of some hymn, school standing. This is mainly for its inspirational value.

   (*d*) Brief remarks by the superintendent, reports, or some other features tending to build up the ideals and spirit of the school. This should be varied from Sunday to Sunday and always interesting.

   (*e*) Announcements so far as necessary. Let these be brief and pointed.

   (*f*) Transition to worship. This may be, for example, the repetition by the school in concert of

some call to worship, such as "O come, let us worship before the Lord our Maker," or a brief, quiet, devotional interlude on the piano, or something else of the same type.

2. Worship (twenty minutes). For discussion and program see Chapter V.

B. The Class Period.

1. Instruction (thirty to forty minutes). See Chapters IV and VII.
2. Expressional activities (fifteen to twenty minutes). See Chapters IV, VI, and VII.

C. Recess (five to ten minutes). With proper facilities in buildings and grounds and with wise supervision this period may perhaps be made to have real educational value as well as encourage attendance upon the church service.

Could any of the suggestions in this paragraph be used to advantage in your school?

4. Conducting the Program. The importance of good order during the session cannot be too strongly insisted upon. Charged as the Sunday school is with the development of religious life, the very order and atmosphere of its session should be such as to inspire high ideals and form correct habits of conduct. Instead of developing Christian character there is danger that it will encourage the thought that the religious life is a thing of low ideals and easy habits. This must not be. The Sunday school must not, by tolerating disorder, become a training school for indifference and irreverence. If the public school requires and seeks to foster regularity, punctuality, fidelity, responsibility, respect, reverence, and such fundamental habits of character, surely the Sunday school cannot do less. But if it is to measure

up to its high calling as a school of Christian character it must insistently demand and industriously encourage good order.

The suggestions already made will go far toward solving the problem of good order; proper attention to the physical surroundings, the cultivation of a high ideal, the development of a hearty school spirit, the careful preparation of the program, are all indispensable conditions. But in addition to these much depends also on the way the program is carried out.

Suggestions as to conducting the program.—(1) Begin on time. A proper program should hold up the ideal of punctuality; the program properly conducted should fix the habit. (2) Let the program move on a fixed schedule. Do not loaf or drift. (3) Eliminate as far as possible the passing to and fro of pupils, teachers, and officers during the program. The right kind of preparation will make most of this unnecessary. (4) Let the signals used be simple and dignified; have them well understood; require a hearty and concerted response. (5) in passing back and forth from assembly to class let the school move in a dignified, orderly way. Do not struggle from one thing to another. (6) Reduce all details, such as securing and making reports, caring for visitors, etc., to system and do not let such items intrude unnecessarily into the program. (7) Individual violations of good order on the part of pupils, officers, or teachers should be corrected, ordinarily by personal, private word.

Is your department or school conducted in such a way as to minister to character building?

5. Special Days in the Sunday School. Certain days in the Sunday-school calendar will call for special preparation and a special program. The following are some of the more important: (1) Rally Day. Usually held in September, it is the time for recruiting old and new members and making ready for the work of the new school year. It should be held before the first Sunday in October, when the school year begins in the graded work. (2) Thanksgiving —observed on the Sunday preceding or following Thanksgiving Day and made the occasion for special expressions of gratitude to God. (3) Christmas. This provides the best opportunity for developing the spirit of love. The service should be such as will teach the school that it is more blessed to give than to receive, and also that the gift without the giver is unchristian. (4) Decision Day. Theoretically every pupil should have his own Decision Day and not be expected to conform to the calendar. Practically, however, it has been found helpful to set apart a special day each year, usually on Palm Sunday, at which time the pupils are given an opportunity to make a decision for Christ. The day should be made significant not only to those who have not definitely accepted Christ but to those who have already begun the Christian life. This may be done by making it the occasion for a new beginning in the Christian life or a consecration to definite Christian service, such as the ministry or mission work. The day should be carefully prepared for by prayer and teaching and personal interviews. (5) Easter, another high day in the calendar, should be observed as a day of new life.

Following Decision Day, it is a fitting time for the pupils who have decided for Christ to unite with the church. (6) Children's Day—ordinarily observed in May or June; one of the most popular and interesting of the special days. (7) Promotion Day—observed usually the last Sunday in September. This is one of the most important occasions of the Sunday-school calendar and should be made much of. As the name indicates, it is the time for the proper promotion exercises in transferring pupils from one grade or department to another. It should be so conducted as to magnify the importance of progress in religious knowledge and character. Particular emphasis should be given to the graduation of those who complete the full graded course of a department.

The observance of special days may be of great value. It offers a fitting opportunity to bring the whole school together and develop a hearty school spirit. It gives appropriate place to certain important phases of the Sunday-school work. It emphasizes and interprets some of the most significant of the Christian high days. But care and discretion must be exercised; otherwise the educational work of the school may be hindered. Special days should not be too frequent, should be carefully selected and judiciously distributed at reasonable intervals, thus forming a consistent and purposeful schedule for the year. Special occasions must be thought of as something not apart from but a part of the regular work of the school. They must therefore be observed at such times and in such ways as will promote the school's great purpose.

What is the purpose and effect of the special days observed in your school?

Constructive Work

In the light of the foregoing discussion let members of the school visit various departmental sessions and report on what features seem to meet the needs of the pupils and what features seem to fail in this.

References

"Organization and Administration of the Church School," Athearn, Chapters VI, VIII.

"The Modern Sunday School and Its Present-Day Task," Cope, Chapter XV.

CHAPTER IX

SUPERVISING THE SUNDAY SCHOOL

MAKE a list of all the officers of your school and the duties of each. To whom is each responsible?

Find out what records of pupils your school keeps and what use is made of them.

1. What Supervision Is. The old adage "Two heads are better than one" is true in Sunday-school work. It is a cooperative enterprise in which all must work together. Each worker has his own responsibility, which he, and he alone, can discharge, yet each is also responsible for helping the others. Supervision is necessary that all parts of the work may be closely correlated, that nothing may be left undone that should be done, and that the policies decided on by the school may be successfully carried out. Supervision is nothing else than *wise helpfulness.* The work of a supervisor is (1) to know just what results are sought in each part of the school for which he is responsible and how they can be secured, and (2) to help each worker to accomplish his part in getting those results. A supervisor must thus be constantly studying the principles and processes of religious education and the special methods which apply to his field of work. He will also be steadily observing his own school, testing it, planning for it, and helping those working with him to see their problems more clearly and to solve them successfully. All the supervisors must also possess a com-

mon understanding of the program of the school, that each may relate his work properly to that of the others.

2. Supervising the Educational Process. We have seen the way in which the pupils are grouped in grades and the threefold process of their religious education. To insure success in carrying out the program of instruction, worship, and conduct adequate supervision must be provided.

(*a*) *The supervision of grading.*—In order that new pupils may be properly graded, some officer of the school should be selected to whom every new pupil should be sent for assignment to the right class. This officer will see that the enrollment record is made out correctly and should assign the pupil according to the principles laid down in Chapter III. He should also be responsible for regrading any pupils already enrolled who may need it. His special field of investigation will naturally be child study. For this reason he will be constantly observing the membership of the school, tracing the progress of individual pupils, supervising the process of promotion, and advising the teachers about abnormal or difficult pupils. He may also give special attention to the church membership of pupils and to the problems set by those who drop out of the school. The officer selected for the work may be the superintendent, the secretary, or a department principal. In a large school a separate officer should be provided who may be known as "supervisor of grading," "enrollment secretary," or "secretary of classification."

(*b*) *Supervising instruction.*—The success of the

teaching process in the school should be constantly watched and tested. The adaptation of the curriculum to the pupils and the improvement of teaching methods should be frequently considered, and changes made in the interests of better results. This supervision may be done by conferences with the teachers or with a single teacher upon the difficulties of the work. Periodically each class may be visited by a supervisor who, while in the class, simply observes, later conferring with the teacher. Such visits will be welcomed if notice is given beforehand and if the supervisor is really helpful, commending work well done and tactfully showing ways of improvement. It will be worth while from time to time to give teachers an opportunity to observe good teaching in some other church or day school and compare notes on it. The work of a department principal is largely that of supervising teaching, and the departmental teachers' meeting should be devoted to discussions of the work. In addition to supervision by departmental principals there should also be supervision of the instructional work of the school as a whole. This may be done by the superintendent, by a committee of the teachers, or preferably by a separate officer appointed to it and known as "supervisor of instruction." Such an officer will specialize in understanding the materials and methods of instruction and in becoming an expert observer of teaching. With the supervision of instruction should also go the supervision of the teacher-training program of the school, involving on the one hand the thorough training of those already teaching, and on the other the training of young

people for special usefulness in the Sunday school and church. No part of the work of a supervisor of instruction is more important than this.

(*c*) *The supervision of worship.*—The whole program of worship and of instruction in worship for the school should be carefully supervised. If the general or departmental superintendent conducts the services, a committee of the teachers may cooperate with him in supervising it, for he will need to have the results of his program and methods tested and discussed by the teachers. In a large school, with separate services by departments, the superintendent or a special officer known as "supervisor of worship" should be detailed to oversee the entire program of training in worship. The qualifications of such a leader have been indicated in Chapter V. He should cooperate with the supervisor of instruction in providing for training of leaders of worship wherever necessary.

(*d*) *The supervision of recreation and service.*—It has been seen that with many classes in the school seeking to render community and missionary service and needing opportunities for recreation the correlation of these activities is important. In a small school this may be worked out by the teachers all together, and its execution supervised by the superintendent. In a larger school a committee of teachers and the superintendent or a special officer called "supervisor of recreation and service" may handle the work.[1] Supervision should be exercised in such a way as to encourage and develop, never to dis-

[1] Such an officer may well be identical with the chairman of the Sunday-school missionary society provided in the Discipline of the Methodist Episcopal Church and of the Methodist Episcopal Church, South.

courage, pupil initiative. The latter should see that the educational aim of the activity is distinctly preserved.

Who is responsible in your school for these parts of supervision?

3. Departmental Officers. Whether special officers for each of the last three posts of supervision are provided or not, each department having specific problems of its own will need to have its own supervision.

In the Beginners' Department a superintendent, a secretary, and a pianist will be needed. The superintendent, unless the department is unusually large, will be a teacher. Frequently such a teacher-superintendent, with assistant workers, will be found to constitute a sufficient organization, the workers being in training for teaching responsibilities.

In the Primary and Junior Departments a superintendent, secretary, and pianist will usually be sufficient in addition to the teaching force. In the Intermediate, Senior, and Young People's Departments the superintendent is less of an executive officer and is primarily the counselor of the student officers elected by the department. Nevertheless, he is also responsible for supervision of the teaching force and the coordination of the department with the rest of the school. The secretary and treasurer of the department are provided for by the student officers and form the connecting link between the class treasurer and the school secretary and treasurer.

In every department the superintendent will study pupil nature, the curriculum, and teaching method

as they apply to pupils of that department. In the Beginners', Primary, and Junior Departments the superintendent is also usually the leader of worship. In such cases he or she should have the qualifications for this work, and the principles of training in worship must be observed.

In all departments the superintendents should have direct supervision over the detailed work of the department and be held responsible for it. Where changes are proposed which affect only the work of the department they may be determined upon by the superintendent and the teachers of the department. If, however, they affect the general work of the school they should be referred to the general superintendent or through him to the Sunday-school board or workers' council. The department superintendents may make nominations of teachers, but the final appointment should be left to the board. Departmental superintendents will be especially alert to provide opportunities for specialized training of their teachers and workers and should make suggestions for such when needed to the supervisor of instruction.

4. Records and Reports: the Secretary. Success in the work of the Sunday school and in efforts to improve it can result only from a knowledge of the actual conditions of the school. Plans must be based upon facts, and their results tested by other facts. For this reason records and reports are of great value in the Sunday school and when carefully kept and skillfully used they much increase its efficiency. In the main four types of records are needed:

(*a*) *Records of actions of the board and of policies of the school.*—These usually appear in the minutes of meetings. The secretary should promptly inform teachers who are not present of actions that affect their work. A record of policies is important. Frequently officers and teachers agree to try some experiment or to make some change, and through neglect it is forgotten or untested, and the school suffers. A record of policies serves as the memory of the school. It does more: The necessity of recording a policy puts a requirement of definiteness upon its formation. It should be put in concrete terms, and the officers responsible for carrying it out should be named in the record. The superintendent and the secretary should be regularly checking up the list of policies or the worked-out program of the school to see that they are being carried out.

(*b*) *Records of individual pupils.*—The successful school, especially if it is large, must have a method of keeping track of individual pupils. Each pupil as he enters the school should be registered on a card or a loose-leaf sheet upon which will be written these items: name, address, names and address of parents (or guardian), church membership of parents and pupil (separately), date of birth, date of baptism, date of entering Sunday school, date of public profession of Christ, date of church membership, years of attendance elsewhere. As the pupil is promoted in the school, record of dates and grades will be made on the card, and a statement indicating attendance and proficiency for the year added. If he leaves the school, the date and the cause and the school to which he goes will be noted. It will thus

be possible for each new teacher to learn easily many of the items he needs to know about the individual pupil. These records will be filed by classes, and every change in the membership of classes will be followed by an appropriate change in the records and filing. A separate card list giving name, address, and present grade of each pupil in alphabetical order will be kept as a convenient index to the main list. These records form part of the basis of further records for the whole school.

(*c*) *Class records.*—For each class a card should be provided upon which the names of the pupils are listed, with spaces for marking attendance and promptness of each pupil each Sunday. This should be marked by the teacher or the class secretary and placed with the offering (if made during the class period) where the general secretary can get it without disturbing the class. If the class is organized, the treasurer should keep an account of receipts and expenditures. The only other class record needed is of the activity of the class in recreation and service. This may be kept by the teacher or in an organized class as a part of the minutes of the class or of the "class notebook." Such a record serves the teacher in guiding the activities of the class for another year.

(*d*) *General records for testing the condition of the school.*—On or after each Sunday, on the basis of the registration file (or the previous Sunday's record) and the class attendance cards, the secretary will fill out a report showing enrollment for the previous Sunday, number of new pupils admitted and number dismissed, actual enrollment for the

day, attendance by classes and departments, tardiness by classes and departments, number of officers and teachers enrolled and present, condition of the weather, and special events. From these records can easily be determined where in the school absence and tardiness are most prevalent. Thus is discovered a place where improvement should be made. Let us suppose that the school decides to attain a better attendance of pupils already enrolled. The secretary will first, on the basis of the records for the previous year, determine the percentage of attendance to enrollment for that year for the whole school and for the departments (average attendance for the year divided by the average enrollment). Classes or departments with a low percentage show need of special attention. With this information the school decides upon a program for remedying the condition. This may involve the following items: making sure that the instruction is fresh and interesting to the pupils, enlisting the cooperation of parents, and following up every absence to determine its cause and regain the pupil. A record of the cause of every absence should be kept, from which the chief causes which are keeping pupils away can be determined. Special attention should be given to their removal. This following up of absentees should be a regular part of the work of the school. It may be done through the teachers and classes, but should be supervised by the secretary, who will insist on every reasonable effort to make it complete.[2]

[2] "Campaigns" and competitions for increasing attendance are usually unwise as the regular work of the school is usually disturbed, and the ambition of "beating the other class" obscures worthier motives and sets forward an artificial incentive for attendance. Such campaigns are usually followed by a relapse. It is better to "make haste slowly."

By watching his records and computing the percentages from time to time the secretary can see just what the effect of these measures is and so guide further action. At the end of the year the final figures can be compared with those of the previous year, and the total progress of the school in this respect indicated. A similar method may be pursued in the case of tardiness. Records should also be made of every withdrawal, and a statement periodically prepared showing distribution of the withdrawals by grade and by cause. The school will then know in what part it is failing to hold its pupils and why. Another matter in which the school should be tested is the church membership of its pupils. From the records on the registration cards a statement of the distribution of church membership in the school by grades should be compiled at regular intervals. If the number of church members steadily increases from grade to grade through the Intermediate, Senior, and Young People's Departments to the point where all the pupils in a grade are church members, the school is succeeding in this part of its work.

In addition to these records a large school should keep for handy reference a file of teacher's registration cards, on which are shown the name, address, telephone number, general education, special training in religious education, and teaching positions. A similar list of prospective teachers should be kept, from which vacancies may be filled. Annual reports made in writing by each teacher and officer in the school are often helpful. In the case of the teacher this should include a record of the work

of the class and its activities, comments on the development of the individual pupils, and suggestions for improvement. A new teacher who takes this class as it is promoted can then know better how to guide its growth.

For keeping such records as these many publishing houses have put systems on the market. Frequently a school designs its own system and has the cards or loose leaves printed. In any case care must be taken to see that the system is definitely suited to the needs of the school, being adequate without being cumbersome, and that it is so arranged as to require no more labor than is necessary for the result sought.

The secretary of the school should be one who finds statistical work not unpleasant but fascinating, and who will not only keep the records but learn how to use them in improving the work of the school. It need hardly be said that neatness, accuracy, and fidelity are essential qualifications. Where necessary the secretary should have competent assistants.

Can your school improve its record system to advantage? What is the chief cause of absence in your school?

5. The Treasurer and the Librarian. The work of the treasurer of the school is much like that of the treasurer of any other organization. He will receive the income of the school and from it pay all expenses after proper authorization. He will keep a careful account of receipts by classes, showing the amount received each Sunday and the total amount from each class to date and the totals of each of these amounts for the whole school. An itemized account

of expenditures and of gifts by classes or by the whole school to special causes will also be part of his record. If separate classes maintain class funds and have class treasurers, a record of receipts and expenditures from these funds should be given regularly to the general treasurer. In cooperation with a finance committee the treasurer will prepare the annual budget of the school's expenses. His accounts will be audited annually.

Where the community does not provide suitable library facilities for children and young people, the Sunday school may often find it necessary to do so. In any case suggestions of worthwhile books to read should be constantly circulated about the school. Increased interest in the lessons of the different grades may be aroused by having available for voluntary reading books of stories, tales of missionary adventure, and biography which effectively supplement the class work. These, of course, should be graded, of the best quality, and free from "preachiness." State and county library associations often have special lists of books for children, and the children's librarians of larger libraries are always ready to advise. Many general libraries are prepared to lend books to Sunday-school libraries. The librarian of a Sunday school thus has an unusual opportunity to build up an interest in wholesome reading in the pupils of the school. He will also be in charge of the teacher's library, which every school should have, and will be steadily strengthening it and increasing its usefulness. He may also be in charge of ordering and distribution of the school supplies—textbooks, maps, and periodicals. Whenever necessary

for his effectiveness he should have an assistant, who may thus be in training for a future librarianship. A librarian who so desires can become one of the most skilled and influential officers of the school.

How much attention do the superintendents and teachers in your Sunday school pay to the reading of its pupils?

6. The Work of the Superintendent. The superintendent is the officer who is responsible for the conduct of the school as a whole. Through him the various departments and aspects of the school are unified into a complete organization, in which each part contributes its definite share toward accomplishing the aim of the whole. The successful superintendent will not only clearly understand the general aim of the school; he will know the specific aims of each department, of each officer and teacher, by which the general aim is to be realized. His work will then consist in seeing that the specific aims are carried out by each part of the school. It is in this helpfulness to every worker that his supervision will consist. He is thus primarily an administrator. He must know all that goes on in the school, visit each department and, where possible, each class, and plan and execute the current routine of the school. Where any of the duties of supervision described in section two fall to him, he must fulfill them successfully.

Yet his work is not only that of keeping the school running according to its past program. He must be constantly leading his workers on to new and better ways of work, to higher standards of effectiveness, to clearer conceptions of religious education. He

must be thinking of those outside the school whom it has yet to reach and planning the improvement and enlargement of its facilities with them in view. He must be seeing more and more opportunities in which the Sunday school can be effective in promoting the kingdom of God in the world.

Such leadership must be marked first of all by the highest Christian character. The spirit of the superintendent will be reflected throughout the school. He must also be a person of tact, good humor, and firmness, whose leadership will be respected because of his desire to serve effectively. His ability to produce good work from his teachers and officers will depend on his ability to do good work himself. Needless to say, he will be constantly reading and studying the principles and methods of work.

7. Councils of Workers. Of distinct value in the supervisional program of the school are the workers' councils, or workers' conferences, as they are often called. It is in them that the spirit of teamwork is aroused, and full understanding of one another's task is made possible.

These councils may be of several kinds. The department superintendents and the general officers may form a council for administrative or advisory purposes. Here problems of personnel can be discussed and considered most satisfactorily. Other councils will consist of the workers in a department, in which the detailed plans for the work of the department are developed week by week. Special conferences can also be called of workers concerned in a special problem.

Conferences of the entire staff should be held at

least as often as once a month. Routine business should be handled rapidly, but every problem deserving serious attention should be carefully studied. The general superintendent will see to it that the program for these meetings is live and helpful and really promotes the effectiveness of the school. It may concern the immediate work of the school, such as methods of worship, instruction, and activity, or the broader problems of religious education. For all of these useful materials and outlines of programs will be found in the Sunday-school periodicals. Moreover, it is in these meetings that the policies of the school, new and old, will be overhauled, modified, and approved by the workers before being put into execution. The whole school will feel the stimulus of the cooperative spirit that should result from effective workers' councils.

Constructive Work

Revise your list of officers and their duties so as to show how every part of the work of your Sunday school may be effectively supervised.

Is your record system increasing the average attendance of your school? How does it? State how you would go about finding out the church membership of your school.

References

Supervision in general:

"The Modern Sunday School," Cope, Chapter V.

"Organization and Administration," Athearn, Lessons II, VII.

The secretary:

"The Sunday-School Secretary," McEntire.

"The Sunday School at Work," Faris (editor), Part II.

The treasurer and the librarian:

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"Sunday-School Officers Manual," Brown.

CHAPTER X

THE PHYSICAL EQUIPMENT OF THE SUNDAY SCHOOL

In the light of the purpose and organization of the Sunday school, as shown in Chapters II and III, what kind of building and equipment ought the school to have?

1. The Importance of Physical Equipment. The church can well afford to furnish the best facilities possible for the work of the school. Here is where the future church is being made. The Sunday school of to-day is the church of to-morrow. If it is important to build and beautify a church auditorium for the comfort of the grown-ups, surely no less thought and money should be devoted to proper facilities for the culture of the young. Let first things be put first. Beautiful architecture, handsome furniture, costly cushions, expensive chairs for the adult congregations, are not half so necessary as are suitable surroundings for those who are being developed in Christian character and prepared for adult responsibilities in the church.

This fact is further emphasized by the realization that the Sunday school in the main is dealing with life in the most impressionable age—children and young people who are peculiarly sensitive to their surroundings. Whether consciously so or not, their

souls are being impressed, their lives influenced, not only by the teacher and teaching material but by the physical conditions under which they are taught. If a beautiful picture of a ship and shimmering sea can turn the heart of a lad to the sailor's life—and this is true—too much attention cannot be given to the physical equipment of the Sunday school.

We must bear in mind, too, that the Sunday school is not only dealing with impressionable material but is charged with the most important and difficult task. It needs all the assistance that proper environment can give. If the public school is provided with well-built, well-furnished, well-kept rooms in which to teach the boy and girl mathematics, we should certainly not tolerate meaner quarters in which to teach religion. A child highly sensitive to his surroundings can hardly be impressed with the brightness and beauty of the Christian life by the damp, unsightly rooms in which too many Sunday schools meet. The physical equipment of the school measures the community's valuation of religious training; it interprets to the child the father's estimate of religion.

What valuation does your church place upon physical equipment for the Sunday school?

2. **General Character of the Building.** The character of the Sunday-school building should be in keeping with the purpose of the school. It stands as the symbol of soul culture; it represents both education and religion. In its very architecture, therefore, it should appropriately express the educational method and the religious aim of the school.

In common with all buildings devoted to educa-

tion it should of course be simple and substantial in material and construction. The particular style of architecture may vary according to local conditions, but in no case should anything showy or superficial be used in the building that is to play such a large part in forming the character of the young. Everything about it ought to breathe the atmosphere of genuineness. It need not be expensive. It ought not to be ornate or gaudy. But whether it cost little or much, it is not too much to ask that it should be characterized by simple beauty. By all means let the building be entirely comfortable, well lighted and well ventilated. Many a valuable lesson has entirely missed its mark because of the physical conditions that the faithful teacher could not overcome. Great care should be exercised to see that it is entirely sanitary and safe from accidents and fire. Indeed, all the advantages of the best modern public-school buildings should find their counterpart in the quarters set apart for the Sunday school.

But the Sunday-school building should stand distinctly for religion. It should not only embody the best in education but should have about it an emphatic religious note. There are structures that advertise on their very face that they are clubs. Others say to every passer-by, "This is the place to deposit your money." Others are a silent summons to worship God. Is it too much to ask that the building consecrated above all others to the culture of the soul should have stamped upon its very image the supreme value of the religious life? But the religion reflected in the Sunday-school building

is not a dreary, somber, monkish piety that has its eyes closed to those about us and open only toward the skies; nor is it the empty, noisy, irreverent hustle that has in it no sense of God. It is the healthy, wholesome life of Christ, and this is the religion to be embodied in the Sunday-school house—the fatherhood of God and the brotherhood of man. This is confessedly a difficult task, but surely not impossible. With proper thought and care it can and ought to be made to witness to our faith in God and lift our thoughts and feelings Godward; and by its light and beauty and spaciousness it ought and can be made to breathe the spirit of brotherliness. It is a house of fellowship, human and divine.

How much attention has been given to make your Sunday-school quarters express the thought of religious education?

3. The Arrangement of the Building. In the interior arrangement of the Sunday-school building the threefold function of the school must not be lost sight of. It is intended for worship, for instruction, and for such expressional activities as are helpful in developing Christian character. There should therefore be ample provision for worship under surroundings fitted to inspire a true feeling of reverence; there must be proper facilities for thorough instruction; there must be facilities for expression so far as this needs to be carried on in connection with the Sunday-school building; and since the proper carrying forward of these several phases of effort requires more or less administrative work, the arrangement of the building must make provision also for this.

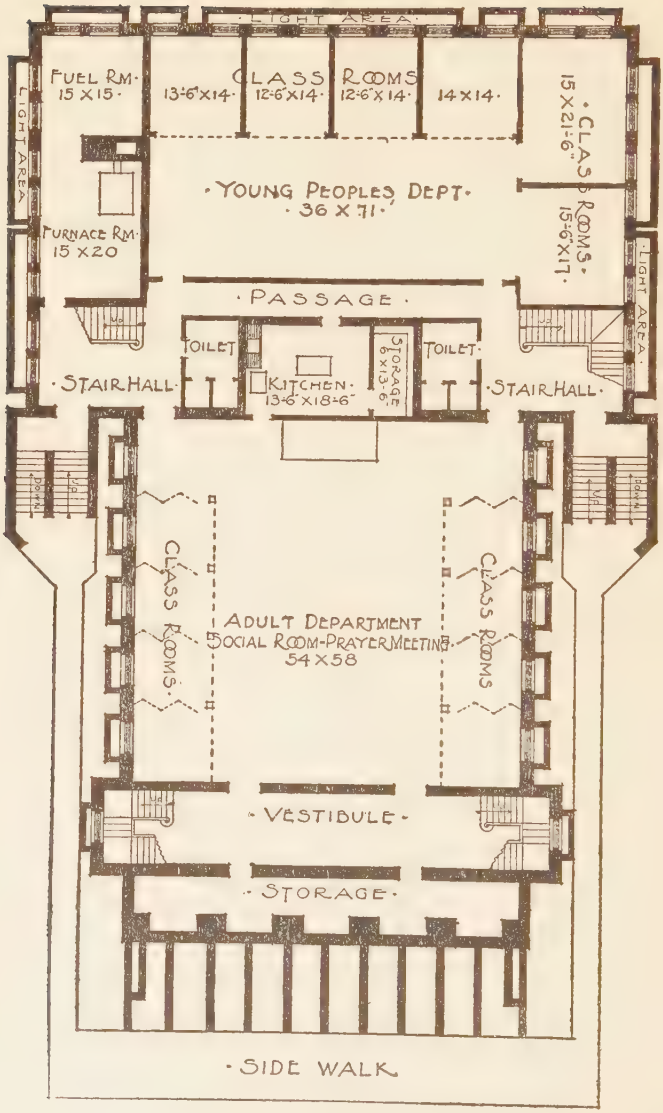
The principle of grading must also be fully recognized in the arrangement of the modern Sunday-school building. A few years ago the ideal building was thought to be one in which the classes could be separated for instruction, and all thrown together at will for worship. These so-called principles of "separateness" and "togetherness" found expression in what is known as the Akron plan of building, which consists of an auditorium with classrooms on the sides or circumference radiating from the superintendent's platform and capable of being thrown at will into one room. This plan has been found unsatisfactory. The classrooms thus constructed are not well suited to instruction, and the assembly room divided up into pigeon holes is not conducive to social worship. Then, too, this plan does not recognize sufficiently the principle of grading, which demands not only graded instruction but graded worship and graded activities. The graded Sunday school demands a graded building.

In the application of this principle the completely organized Sunday school requires separate departmental facilities for each of the several departments. According to the present organization this necessitates such an arrangement of the building as to provide an assembly room for each of the seven departments: Beginners', Primary, Junior, Intermediate, Senior, Young People's, Adult, each room so separated from the other as to make possible simultaneous services of worship without disturbing each other. This, of course, calls for soundproof walls. For the Beginners' Department it is not customary to have classrooms. It is important to

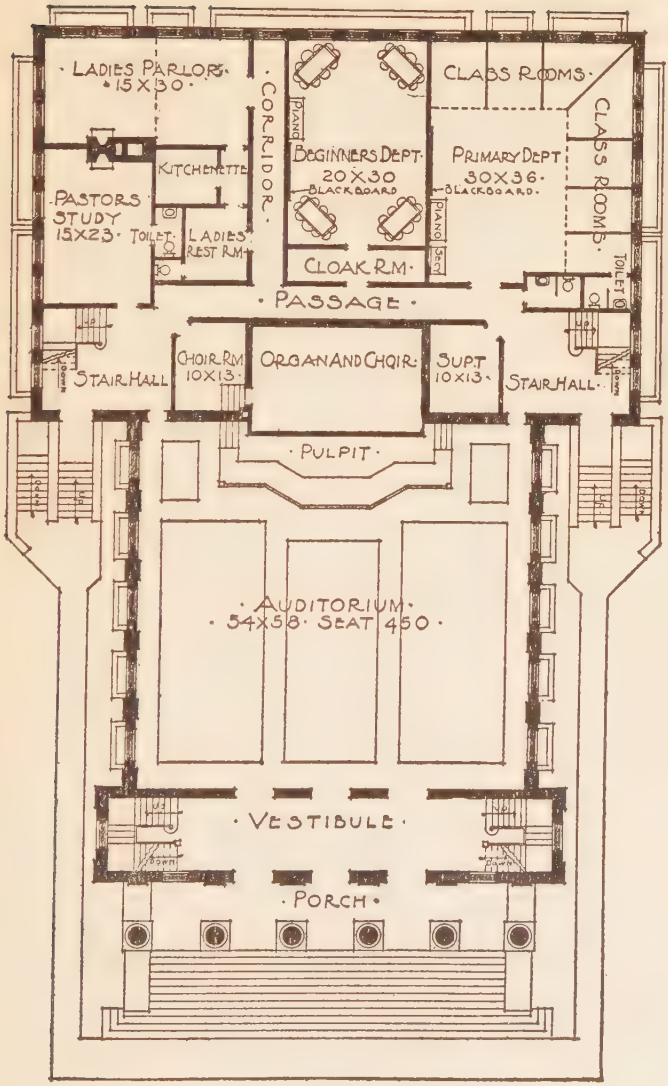
provide in close proximity to the beginners' room comfortable quarters for the Cradle-Roll class and for mothers. In connection with each of the other departmental assembly rooms it is desirable, when practicable, to have classrooms enough to accommodate each class in the department. However, if a choice must be made between separate assembly rooms for the several departments and classrooms, it is better to dispense with the classrooms. Indeed, by grouping the pupils in small classes around suitable tables, classrooms may be dispensed with in connection with all except the Young People's and Adult Departments. For these higher departments classrooms are indispensable to the best work; and of course all rooms, and most of all those for the smaller children, should be above ground and have an abundance of light and air. In connection with each department there should be sufficient toilets and closets for hats, coats, and umbrellas. Ample provision for midweek activities of the school may be had by adapting the departmental rooms, particularly those for the adolescent group, to the needs of club life, with the addition, perhaps, of a game room, a reading room, a dining room, a kitchen, and an outdoor playground. Special rooms will be needed for the administrative officers, for the teacher-training class, for the library, and the like.

The cuts on pages 124-129 give the floor plans of two proposed Sunday-school buildings. The first, prepared by the Architectural Department of the Board of Extension of the Methodist Episcopal Church, South (See Plan I), gives greater emphasis to classrooms than does the second, prepared by the

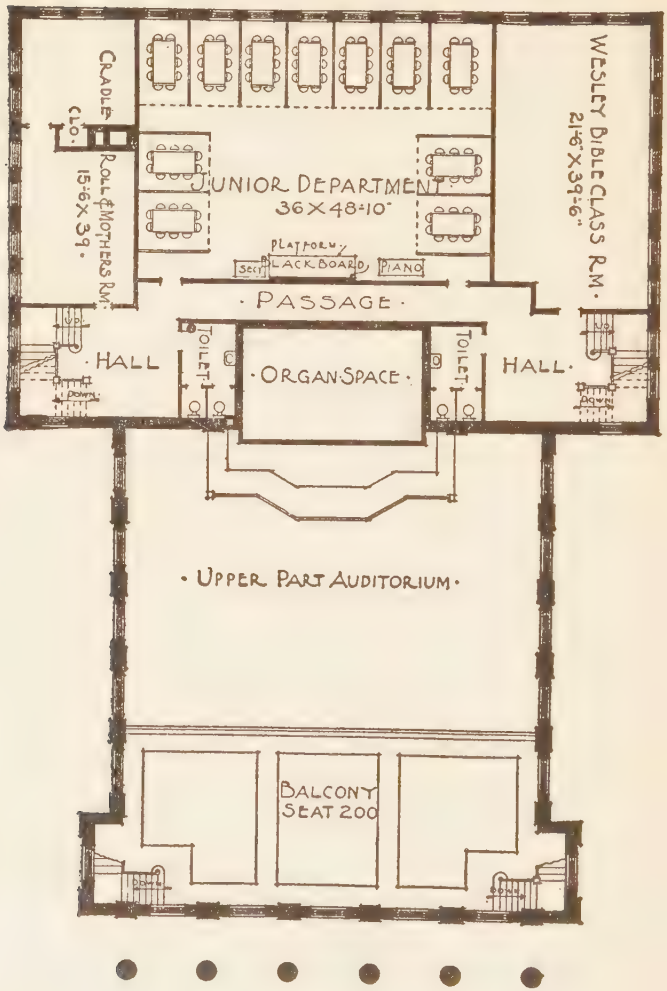
Plan I. Ground Floor



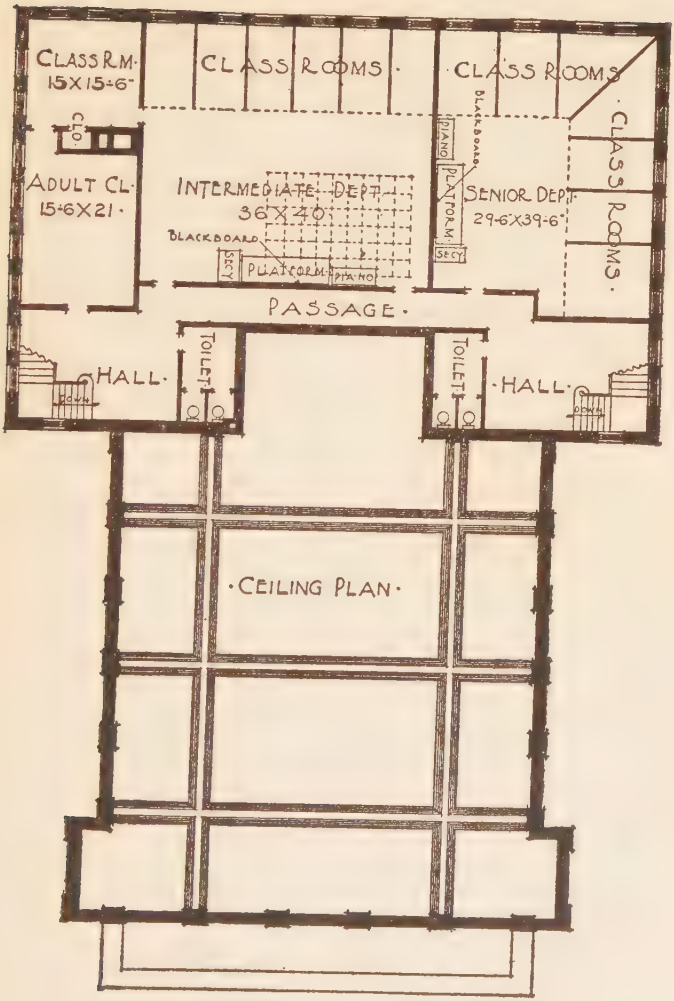
Plan I. Main Floor



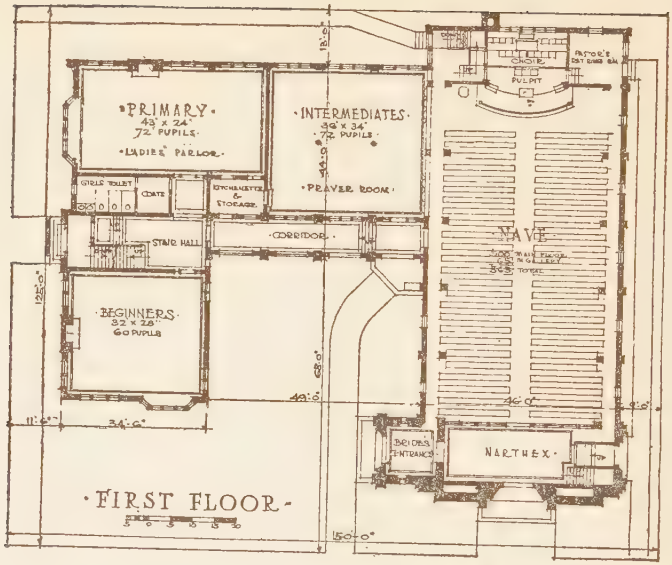
Plan I. Second Floor

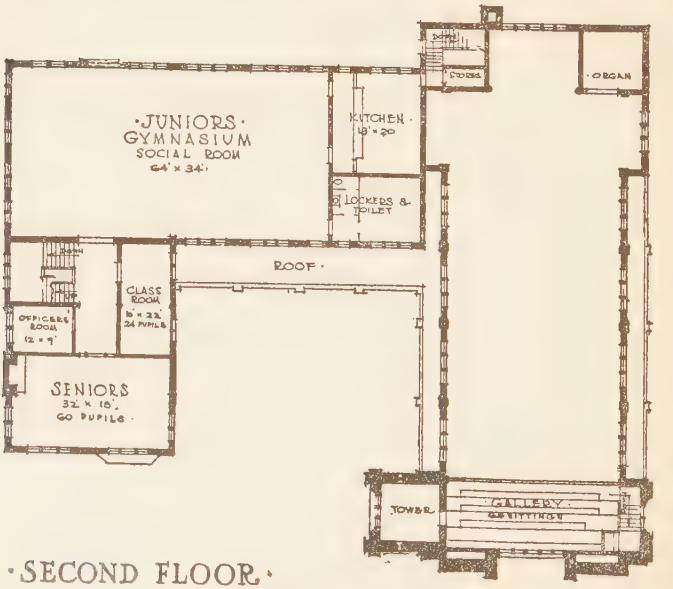


Plan I. Third Floor

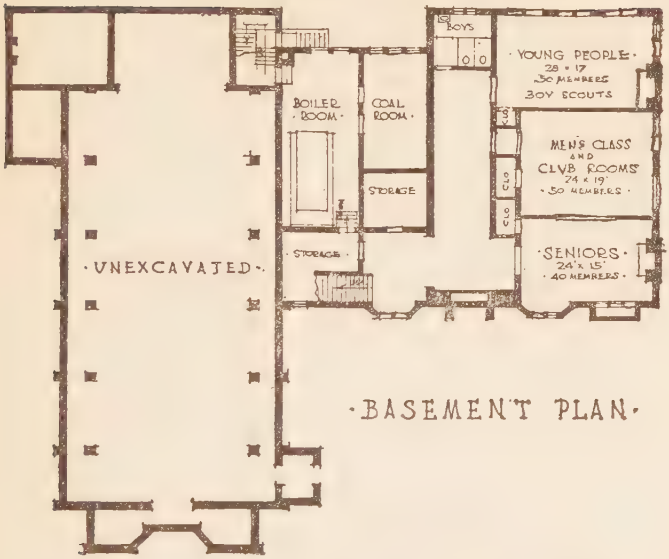


Plan II


PRIMARY
43' x 24'
72 PUPILS
LADIES' PARLOR
INTERMEDIATES
36' x 34'
72 PUPILS
PRAYER ROOM
GIRLS' TOILET
COATS
KITCHENETTE & STORAGE
STAIR HALL
CORRIDOR
BEGINNERS
32' x 28'
60 PUPILS
CHOIR
PULPIT
NAVE
NARTHEX
BRIDES ENTRANCE
FIRST FLOOR


JUNIORS
GYMNASIUM
SOCIAL ROOM
64' x 34'
KITCHEN
18' x 20'
LOCKERS & TOILET
ORGAN
ROOF
CLASS ROOM
24 PUPILS
OFFICERS' ROOM
SENIORS
32' x 18'
60 PUPILS
TOWER
GALLERY
SECOND FLOOR

Plan II



Bureau of Architecture of the Board of Sunday Schools of the Methodist Episcopal Church (See Plan II). These plans are of course only suggestive and will call for various modifications to meet local needs.

What changes in the arrangement of your Sunday-school rooms would give your school better facilities for its work?

4. Equipment of the Building. The equipment of the Sunday-school building throughout should be in keeping with the purpose and organization of the school. It should therefore be such as will minister most effectively to the development of character through the processes of instruction, worship, and

expressional activities; and should be adapted to the stages of maturity of the several departments.

It is important to give thoughtful attention to the decoration of the rooms. The proper finishing and coloring of the walls will go far toward creating a wholesome atmosphere for the work of the school. Restful tones, such as tan and cream, will be found much better than the stronger colors. A few choice pictures with a deep religious significance and appropriate to the maturity of the pupils should be hung upon the walls of each department. These should be hung at a height suitable to the pupils occupying the room. In the Beginners' and Primary Departments the walls may be made very serviceable for teaching purposes and at the same time generally attractive by the use of a harmonious, colored burlap dado hung on a level with the children's eyes. Growing plants, flower boxes, hanging baskets, and cut flowers may all be made to add to the beauty of the surroundings and serve also, particularly in the lower departments, as an aid in teaching.

The furnishings of every department should be harmonious with the general color scheme, but this is particularly important in the beginners', primary, and junior rooms, where the children are more sensitive to atmospheric influences. Every assembly room should if possible have the floor covered with an attractive carpet or rug kept clean and sanitary with a vacuum cleaner. Adequate furnishings for every department include a well-tuned piano, a table and chair for the superintendent, suitable accommodations for the secretary and other officers, a cabinet with ample and appropriate facilities for the teach-

ing materials used in the departments, and suitable chairs for the pupils, arranged so that their backs will be to the light. The chairs should of course be smaller for the lower departments: in the Beginners' Department, from 10 to 12 inches in height; in the Primary, 12 to 14 inches; in the Junior, 15 to 17 inches. In all save the Adult, the Young People's, and, perhaps, the Senior Departments it is important to have tables around which the pupils will be grouped for class work. If classrooms are available, oblong tables sufficiently large to accommodate eight or ten persons will be ideal; if the classes meet in the open, small round tables from 36 to 40 inches in diameter are to be recommended. The height of the tables will vary from 22 inches up according to the department.

Proper equipment of the school must include also an abundant supply of teaching material. Every assembly room and classroom should have a first-class wall blackboard. With the exception of the Beginners' every department should be equipped with a set of Biblical and missionary maps and charts, securely attached to the wall. An ample supply of literature for every grade in the school and a song-book of high order, containing the really great hymns of the church, for every pupil above the Primary Department is indispensable to the best work. Added to this there should be special material for certain departments: blocks, pictures, curios, birthday calendars, and banks for the Beginners' and Primary Departments; a sand table, clay for modeling, stereographs, etc., for the juniors.

Since the building devoted to religious education

must be adapted not only to worship and instruction but to expressional activity, there should be provided equipment suitable to this end. The character of the equipment will depend a good deal on the community, and the provision in the community for child life. One may mention, however, as desirable equipment—unless otherwise sufficiently provided—simple pieces, such as clubs, rings, and bars for a gymnasium, games of various kinds for the play room, dining-room and kitchen furnishings, playground material for the outdoor playground, and the like.

Again, for a completely equipped Sunday school there will be needed certain furnishings necessary to the general administration of the school. For the office a desk, chairs, filing cases, card catalogue, typewriter, duplicating machine, telephone, and the usual office appliances should be supplied. For all the rooms set apart for social purposes there ought to be an equipment that will make the rooms most effective for their purpose. Good equipment is as important in every phase of Sunday-school work as it is in a public building.[1]

Is the equipment of your Sunday school in keeping with the work the school ought to do?

5. Making the Most of What We Have. We have been speaking of the physical equipment which the Sunday school ought to have. But suppose conditions do not justify ideal facilities, what can be done to make the most of what we have?

[1] For full details regarding equipment address the Sunday-School Board of the Methodist Episcopal Church, South, 810 Broadway, Nashville, Tennessee; or the Board of Sunday Schools of the Methodist Episcopal Church, 58 East Washington Street, Chicago, Illinois.

At comparatively small expense the one-room building can be greatly improved for Sunday-school purposes. The addition of two or three plain, inexpensive rooms in the rear or on the side of the church, with a rolling partition or a simple door between these and the church, will give the essentials of a departmental building, making provision for the smaller children. The auditorium of the church, with little cost, can ordinarily be divided into reasonably good classrooms without seriously marring the church. One of the most common ways of doing this is by the use of curtains so hung on wires that they can be pushed out of the way except when in use. Perhaps a better plan is to use curtains made like window shades. These can be attached to the wall or window facing in a vertical position and pulled out along the back of the pew. They can be held in place by being attached to a small iron rod run through two screw eyes in the end of the pew, top and bottom. When the curtains are not in use they roll up against the wall and are fastened, while the rods are removed from the screw eyes and put away. For a few dollars a number of classrooms can be thus made in a one-room church without in the least spoiling the auditorium for preaching services. Another way of providing classrooms, perhaps not so satisfactory, is by the use of movable screens, which can be placed wherever desired.

In like manner a little thought and effort will accomplish a good deal in the way of equipment without the expenditure of much money. Much of the most important material, such as maps and pic-

tures, can be had through the publishing houses for an insignificant sum. The teacher or the pupils themselves, in the case of the older children, can make much valuable material not only for adorning the rooms but for teaching purposes, such as sand tables, blackboards for the wall, and smaller boards for the lap.

With proper effort cannot the building and equipment of your school be improved?

Constructive Work

In view of the foregoing discussion write out the changes in physical equipment which you think are needed and practical for your Sunday school.

References

"Organization and Administration of the Church School," Athearn, Chapter V.

"The Modern Sunday School and Its Present-Day Task," Cope, Chapter IX.

CHAPTER XI

THE EXTENSION OF THE SUNDAY SCHOOL

WRITE down in your notebook the various directions in which the Sunday school can extend its usefulness. Conversation with Sunday-school workers on the subject will be worth while.

1. Recruiting the Sunday School. Every Sunday school worthy the name wants to grow. It is not content to remain the same from year to year. It will seek to extend its influence into wider and wider circles. It will not of course desire to do this at the expense of its own ideals. For the sake of increasing in numbers it will not turn aside from its high calling nor lower its standards of work. The Sunday school is not a place of amusement but a school of religion, and its first business is to make itself thoroughly efficient for the accomplishment of its purpose. Indeed, the first and best way of extending its influence is to have something worth extending. No amount of boosting and recruiting will take the place of good teaching and effective management. But along with this, proper effort should be made to extend its benefits to the entire constituency of the church.

There are many ways of doing this: (1) The causes of leakage should be carefully studied, so that it may be known why students drop out; and the weak

places should be corrected, so as to reduce the leakage to the minimum. (2) A systematic plan of looking after the absentees should be adopted and conscientiously followed. An annual round-up of all old members will not take the place of immediate and individual attention to those who are absent. In each case the cause of absence should be discovered, and persistent effort made to overcome it. Responsibility for this should be laid upon the teacher and the members of the class, but the work will need to be directed by an absentee secretary. (3) A thorough census of the community, to locate all the available material for expansion, is important. The school will do well to keep a card catalogue of all the people in the territory and have a system of correcting it from week to week. This will make it possible to cultivate the entire constituency intelligently. (4) With such information available, systematic personal work will be most effective in building up the school. A gradual, steady growth obtained in this way is much better than a large increase by means of a spasmodic effort. (5) From time to time the work of the school should be judiciously set before the church and community by means of sermons, special writings, and exhibits of work. Thus, an atmosphere can be created that will make it easier to win recruits.

Is your school doing anything to recruit its membership?

2. The Sunday School and the Babies. The babies of the community furnish a splendid opportunity for the extension of the Sunday school's influence. No period of life is more important than the first three

years. At this time the child is more open to impressions than ever afterward. At this time, too, the little life is supremely in need of wholesome influences and wise guidance, that the foundations of character may be laid deep and well. During this period the child is entirely under the influence of the home, but most homes are much in need of assistance in caring for and training the babies; not many parents feel themselves competent to fulfill the difficult task. This offers the Sunday school its opportunity. Through the Cradle Roll it should seek to minister to the babies through assistance to the parents.

There are several important services that the Cradle Roll should render the home: (1) It should give to parents a true conception of child life and of their responsibility for its proper development. Not many parents realize the far-reaching significance of the first three years in shaping the child's character and destiny. (2) The Cradle Roll should seek also to help parents to meet their responsibility. A keen realization of the problem is necessary but not sufficient. In many ways the efficient Cradle-Roll worker will bring assistance to the parents. (3) Again, the Cradle Roll forms a nexus between the child and the church. Its workers should cooperate with the pastor in seeing that the little ones are baptized, and their relation to the church properly recognized. (4) More generally, the Cradle Roll should quicken the religious life of the home. Not infrequently the interest manifested in the baby on the part of Cradle-Roll workers results in creating in the parents a new attitude toward the church

and a new life in Christ. For the successful prosecution of this work there is required a superintendent or principal who loves children and has an intelligent understanding of child life. Assistants may be used according to the needs. In carrying out the purposes of the department many things may be done. The workers will keep an accurate record of all those enrolled and have the names attractively displayed in the Sunday-school room; they will remember the little ones on their birthdays, will visit the homes and give to the mothers such suggestions as may be desirable, will recommend suitable stories and plays, and will distribute any literature that may be helpful to mothers. A special Cradle-Roll day at least once a year will greatly stimulate the work and furnish a fitting occasion for baptizing the babies and for the promotion of those who are old enough to enter the Beginners' Department. An occasional meeting for mothers whose children are members of the Cradle Roll may be made socially and educationally helpful. Necessary supplies for the work of the department may be had from the denominational publishing houses.

Are the babies receiving proper attention from your Sunday school?

3. The Home Department. The Home Department is designed to bring into Sunday-school membership all those who for any reason cannot attend the Sunday-school session. It is particularly well suited to the aged, the invalid, and the mothers whose duties confine them to the home. The aim of the department, as generally defined, is (1) to extend the membership and fellowship of the Sunday school; (2)

to promote Bible study; and (3) to encourage family and individual devotion. The latter is a recent enlargement of the purpose of the Home Department and, though important and desirable, not essential to membership. As the department is usually organized, its scope may be broadened and made to include the promotion of religious education in the home. But this carries it over into other departments of the fully organized Sunday school.

As indicated by its name the Home Department is a part of the Sunday school, and its members should be recognized and encouraged to think of themselves as such. The superintendent, under the governing body of the school, is responsible for the department; but perhaps greater efficiency in its work will be obtained by giving the department considerable autonomy in the management of its own affairs. The principle has worked well in the Adult Department and no doubt will be equally helpful in the Home Department. In this way the officers of the department are elected, and the work determined, by the department itself, subject to the approval of the workers' council or Sunday-school board.

The officers ordinarily consist of a superintendent and visitors. Other officers and any committees desired may be selected according to the needs. The members are divided into groups according to convenience, with a visitor in charge of each group, who should visit each member quarterly. As the visitors make their calls they should distribute the quarterlies, collect offerings, endeavor to stimulate thorough study of the lesson, give information about the church and the Sunday school, discuss any special

matters previously agreed upon as the quarter's program for the department, enroll new members, etc. Special meetings should be held for the members of the department. Socials, lectures, an annual sermon, a Home-Department day in the Sunday school, and business meetings will increase interest in the work. Suitable equipment for the superintendent and visitors may be had from your church publishing houses.

4. Extension Classes for Special Groups. In many communities, particularly the larger towns and cities, there are special groups of people who are kept away from Sunday school because of their employment. Such are the firemen, the policemen, the street-car men, the telephone operators, and other workers. The Sunday school has an obligation to all such groups and should seek to extend its benefits to them through the organization of special classes.

In some instances these classes can best be held at the regular Sunday-school hour but at a place convenient for the men, as, for example, a Sunday-morning class for firemen at a station house. In other cases it will be necessary to carry on the work at another hour, perhaps at some time during the week. The time and place are of secondary consideration; the important thing is to give to all who are shut out from the Sunday school the benefits of systematic religious instruction and of Christian fellowship.

This work can perhaps be most successfully accomplished through the Adult Department of the Sunday school. The materials of instruction pro-

vided for the adult classes are well suited to such groups; so also are their plan of organization and their program of work. Then, too, it is mutually helpful to the adult classes of the school and to these special groups to be brought in close contact as two parts of the one Adult Department of the school.

5. Training Parents and Other Christian Workers. Attention has been called in Chapter VII to the training of Sunday-school teachers. The importance of this work can scarcely be overemphasized. There are, however, several good reasons for not confining this phase of Sunday-school effort to the training of teachers; it may well be enlarged to include parents and various types of workers. To some degree this may be done in connection with the regular session of the school, by means of special adult classes for that purpose. In the main, however, it will perhaps be necessary to carry it on as extension work during the week.

Through the work of the Home Department and the Cradle Roll class, already discussed, something may be done to assist parents in their difficult task. But more definite systematic training is needed than is usually given through these agencies, and parents not only of the babies but of children in the several periods of development are greatly in need of assistance. Here, then, the school has a fine field for service, which it can render through the organization of parents' classes or clubs. The parents can be grouped according to the convenience of meeting, the period of child life they are particularly interested in, or the special problem to be studied.

The work of the Sunday school in training parents is still in its infancy, but it will undoubtedly grow to large proportions. Every Sunday school should have at least one class composed of parents studying the problems of religious training in the home. Books suitable to such study can be had by correspondence with the Sunday-school headquarters of the denomination.

Larger emphasis must be given also to the efficiency of the church and to the training of workers to this end. Surely this is one of the big opportunities of the Sunday school. In charity effort, in social service, in mission work, and in all the departments of the church there is need for well-trained workers. Nor is there any agency in the church or community so well situated for undertaking this service. With patience and persistence the Sunday school can do much to supply the church with efficient workers for the accomplishment of its manifold task.

Is your Sunday school doing anything to train parents and other Christian workers?

6. Week-Day Instruction in Religion. Perhaps the greatest limitation upon the work of the Sunday school is the insufficient time at its disposal. With only one session a week and less than an hour and a half for its work the Sunday school cannot fully meet the need for religious education. There is a growing appreciation of the importance of the religious element in education and a growing conviction that this cannot be sufficiently supplied by the one Sunday-school period. In view of these facts one of the greatest things the school can do, perhaps,

is to act as a dynamic center for inspiring and promoting education in religion outside of the Sunday-school hour.

Many types of week-day instruction are being tried in various parts of the country with more or less success. In some instances classes conducted under the auspices of the Sunday school meet during the week rather than on Sunday for the convenience of the members of the class. Another plan of week-day instruction in religion provides for classes on Wednesday or some other afternoon in the week and calls for the release of the children from the public school at the option of their parents for the purpose of attending the church school. Somewhat similar, but much more ambitious, is the plan of religious education in operation at Gary, Indiana. Here several churches provide week-day instruction in which the children of the public school for a certain number of hours a week, by request of the parents, are allowed to take part. This week-day religious instruction, in its relation to the Sunday school, varies in the several churches from complete independence to coordination. There can be little doubt that the Sunday school should inspire and promote all such efforts for more extensive and systematic instruction in religion. And in the final solution week-day religious instruction and Sunday-school work should be closely coordinated.

Much may also be done, and in some places is already being done, for the extension of religious education by the utilization of the summer vacations. The school children are in most cases unoccupied, and a great service can be rendered them and their

home by employing a part of their time in the study of the Bible and kindred subjects along with other useful studies. This is being done through the Daily Vacation Bible Schools, which were inaugurated in New York in 1901 by Robert G. Boville and which have grown into a national movement incorporated as the Daily Vacation Bible School Association, with headquarters in New York City. These schools frequently are directed and maintained by a Sunday school or group of Sunday schools. They furnish a splendid opportunity for the Sunday school to do extension work that is well worth while.

Is there anything that your school can do to promote systematic week-day instruction in religion?

7. The Sunday School and Community Service. Recognizing that education is much broader than formal courses of instruction and training, that the immature life is being shaped by all the surrounding influences, the Sunday school cannot afford to be indifferent to the social conditions that help or hinder the proper development of moral and religious character. It will see many ways of extending its influence and usefulness in various forms of community service. It should seek, first of all, to know the conditions that surround the children and young people of the Sunday school and community. A careful investigation should be made of these. What are the playground possibilities and influences? What kind of literature is being read, and what are the opportunities for wholesome reading? What sort of social and club life is offered to young people? What is the character of the amusements most patronized? A complete answer to such ques-

tions as these will enable the Sunday school to do its work much more effectively.

In similar manner the school should know the influences and agencies that are contributing toward the building up of child life. It should form a league, offensive and defensive, with every agency or movement striving to develop Christian character. From the various agencies that deal with child life in the community it may receive great help in doing its special work and, in return, may render them valuable assistance.

What could your school do to extend its influence through community service?

Constructive Work

After having studied this chapter write in your notebook what you think your school ought to do to recruit its membership and to extend the benefits of religious education to those who cannot attend the school session.

References

"The Modern Sunday School and Its Present-Day Task," Cope.

"The Organization and Administration of the Church School," Athearn.

"The Sunday School at Work," Faris (editor).

CHAPTER XII

THE SUNDAY SCHOOL AND THE CHURCH

How far do the members of your church take an interest in the Sunday school? Find out what is done to cultivate that interest.

What provision does the governing board of your local church make for the work of the Sunday school? How are the expenses of your school met?

1. The Responsibility of the Church for the Sunday School. Every church that seeks to carry out the purposes of Jesus in the promotion of his kingdom will be alive to its responsibility for the religious education of all whom it can reach—young or old. It will know that only as it does this can it be a successful church, and the kingdom's advance be made permanent and strong. The Sunday school must therefore be regarded by the church not as an attachment, a separate institution, but as an essential part of its very life. The wise church will see that its Sunday school is the best that it can make it.

To do this the church must provide the school with adequate resources in building, equipment, and finance and the best resources of intelligence for its direction. Just as the community seeks to secure the best conditions for the secular education of its children in the public school, so the church must do for their religious education. But it must do more than equip the school; it must maintain it.

The expenses of the school should be a regular part of the budget of the church, just as much as the bills for light, heat, music, and the janitor. The Sunday school should not need to calculate upon its offerings to meet its bills. It must be left free to train the children in intelligent giving, and for this it must be free to guide the giving of the school into unselfish channels. If it can do this, the church treasury of the next generation will be filled more easily. Even if the Sunday school raised no money whatever, it would still be the duty of the church to provide for it generously because of its educational service to the kingdom. As a matter of fact, the work of the church will be one of the causes to which the pupils of the school will give and give regularly. And just as much as other members of the church they should know how the money they give is expended. If it simply disappears into the cash box of the school treasurer, the interest of the pupil in the gift is checked off. Whether the amount the church receives from the Sunday school be more or less than its expenditures, the church should pay the costs of the school, including enough to cover constant improvements. Only so can it deal fairly with so important a part of its life.

Still further to express the relation of the school to the church, the latter should give special recognition to the teachers and officers of the school. Each year one of the services of the church, near or at the beginning of the school year, should be devoted to a consecration or installation service for the teachers and officers. In such a service the meaning of religious education may properly be the pastor's theme.

Indeed, only as the church comes to be intelligent concerning the work of the school can it be expected to support it properly. To accomplish this an annual exhibit of the work of the school is most valuable. In it should be included for each class examples of the pupils' handwork, class notebooks, textbooks, a placard listing the Christian service of the class, a copy of the class prayer, and other objects that the pupils will delight in showing their parents and friends. The general work of the school can be shown by placards on which are neatly lettered statements of the school budget, of the percentage of attendance and promptness by classes for two or more years in succession, the names of pupils who have not been absent or late for the year, the figures of the school's enrollment by classes and departments, typical programs of worship, and illustrated mottoes on religious education. In addition to this the alert pastor and superintendent will find many ways of keeping the church interested in the work of the school.

What can you do to arouse a larger interest in the school on the part of your church?

2. The Sunday School and Other Church Organizations. When we consider the activities that go on in a church we discover that there are other organizations than the Sunday school which are doing religious-educational work with children and youth. Almost all of them arose to meet needs which the Sunday school had overlooked by giving its sole attention to instruction. The young people's societies sprang up because the school had failed to provide adequately for the social, recreational, and

devotional activity of the growing youth of the church. Others were fostered by the woman's missionary organizations for the sake of the missionary education of the children. Still others, such as boys' clubs, have endeavored to hold the boys of the church by the inducements of club life. Each has developed its own program of work independently both of the Sunday school and of the others.

All of these have been useful, and most of them effective in their own work. But now that the broader ideal of religious development and character training has arisen, the confusion and waste caused by overlapping and uncorrelated work is becoming more and more strikingly apparent. One organization sets one appeal before the child, and one another; some children have one aspect of their training overdeveloped, another neglected; others are missed altogether. Again, the effort of one worker is duplicated by that of another, and some who are competent to do a large work are cramped by the lack of opportunity.

If, accordingly, the work of the local church in religious education is to be effective and thorough, this condition must be corrected. A unified and complete program of religious education for the whole church should be formed and put into effect. Its fundamental principle would not be, How is this organization or that to have its chance at the children and young people? but, What training do they need and how can it best be given them? In such a program some of these organizations would no doubt disappear. Others would be correlated with departments of the Sunday school. The young peo-

ple's societies, for example, should be identical in membership with the departments of the Sunday school to which they correspond. If the department is organized with pupil officers, as has been suggested,[1] these officers will be identical in both department and society. What were formerly two separate programs of recreation and service now become one. If desired, the name of the organization may be retained because of its value as a club title, but the actual work should be completely drawn into the single form of organization. Young people not in the department because of service elsewhere in the Sunday school should be included in membership for the social and recreational program. If this correlation is made, the supervision of mature leadership which the young people's societies often need can be applied.

To provide such a program and to supervise the entire educational work of the church, many churches are coming to employ salaried officers known as "directors of religious education." For these workers the demand is greater than the supply. Such directors are men or women who have specialized in religious education. In some places they serve two or more churches at a time, much as a country or city superintendent of schools. It is to the services of such competent leadership that the churches must look for guidance in rendering their greatest educational service to society and to the kingdom.

What are the chief difficulties you see in the way of forming a unified educational program for your church? How may they be overcome?

[1] Chapter VII.

3. The Church Committee on Education. Whether or not the church is able to enjoy such trained educational leadership as the employment of a director of religious education provides, it should in any case have as one of the permanent and active committees of the governing board a committee on education. Upon the members of this committee will rest the final responsibility for the educational work of the church. They must know for themselves by study and observation the duty of the church to the child and they must see that this duty is done. Under their control will be all the educational agencies of the church. Not only must all organizations seeking to do educational work receive their approval; they must themselves be active in forming a comprehensive and thorough program of religious education for their church and see that it is carried out. They will present to the church the need of their program in equipment, finances, and personnel. They will educate the church to a high sense of responsibility for supporting this program. By them all the chief educational officers of the church will be appointed and all general policies approved.

Such a committee should also represent the church in community matters in which the welfare of its pupils are concerned. They will be alert to the dangers and the possibilities of public amusement, moving pictures, and playgrounds. They will be in constant touch with the general agencies of religious education, such as the church boards and the Religious Education Association, and will be ready to learn from the experience of other churches and other communities.

This committee will be composed of three or five of the most capable men and women whom the church has, with the pastor and the superintendent of the Sunday school *ex officio*. If one or more of the members has definite educational experience, so much the better. A place on this committee should be a place of honor and responsibility.[2]

By what method does your church govern the work of the Sunday school? Do the rules of your church provide a definite method for doing this?

4. School Life and Church Life. Even when the church has provided the school with adequate equipment, a well-trained staff, and capable supervision, it has one more important thing to do for the religious education of its children and young people. That is to make their life in the school one with life in the church.

As he grows up each pupil must know the church as *his*. Not only does he belong to it, but it belongs to him. He must be encouraged to attend the church services not simply by exhortation in his class or in the school but by the welcome he receives when he comes and by the degree to which the services help him as well as his elders. The attitude of church members—especially if they be his parents—toward the church, toward their fellow members, toward

[2] The Discipline of the Methodist Episcopal Church requires the Quarterly Conference (the governing body) of the local church to have general oversight of the Sunday school, confirming or rejecting the superintendents elected by the Sunday-school board, and exercising similar authority over the Epworth and Junior Leagues and other church organizations. The Sunday-school committee of the Quarterly Conference, with the officers and teachers of the school and the pastor as chairman, form the Sunday-school board, which is made responsible for the detailed conduct of the school. The Quarterly Conference could very properly put upon the Sunday-school committee the responsibility of forming and putting into effect a unified educational program for the church of the kind indicated in section two of this chapter. It is necessary, however, that this committee be thoroughly qualified for its task.

the pastor, will greatly influence if not determine his opinion of the church and its importance. Moreover, the feeling that there is somehow a chasm between church and school, and that the church belongs to the "grown-ups," who consequently look down on the Sunday school, must not be tolerated in the officers of either church or school. To permit it is to deprive the child of his rightful heritage in the church of God.

The strongest tie that will bind young people to the church is their opportunity to be of service to it. For this they do not need to wait until they have been graduated from the school. Departments or classes can be responsible for beautifying the church grounds, providing flowers for the services, helping at entertainments, ushering at concerts, carrying provisions to the needy, and many other deeds of helpfulness. Such activities should be carefully fitted into the graded program of service and be governed by the same principles as other parts of that program. Furthermore, young people who have shown themselves effective workers should from time to time be added to church committees or made assistants of church officers to serve as apprentices in religious leadership. In such positions the responsibility placed on the young workers should be real, and their ideas and suggestions given as thoughtful consideration as those of workers of longer experience. It is thus that freshness and vigor are insured for the life of the church, and its future leadership guaranteed. The promise of rich and effective life of the church in the serious days to come lies in the sincere welcome it gives to youth to-day.

How far do the pupils of your school feel at home in the church?

5. The Challenge of the School as a Field for Service. The young people who have been reading and studying in this book will be quick to realize that the obligation of the church to do its duty by them is not one-sided. They also have a duty toward the church. It is to respond to the call for service which the church—not always in so many words or by action of the official board but by its own need and its endeavor to minister to men—puts before them.

Not all will find their field of service in the same place. Aptitudes vary, and there are a variety of opportunities awaiting alert-minded young people who have heard the summons of the Master of life, "Go work in my vineyard." Some will find their place in the ministry or in the mission field. Most will enter the busy world of commerce and manufacture or the quieter but no less busy life of the home and the school. Upon the permeation of all society with the ideals of Jesus by his loyal followers the coming of God's kingdom depends. Such followers of Christ the Sunday school seeks to send out into the world.

Yet some of these followers the school must also draw back into itself for service to those who are coming after. In the long process of building up the kingdom among men continuous education in morals and religion is the foundation layer. Everything rests upon that. No conviction is so firmly held by the leaders of the world to-day as the conviction that the righteousness of nations and the hope of a desirable civilization depend upon the

moral character of the people themselves. What young man or young woman who has the gifts and —what is more—the determination to acquire the skill does not desire to help lay that foundation? And what more important agency than the Sunday school in which to labor in helping to lay that foundation? The demand for effective teachers and officers is far greater than the supply. The general raising of the standards of work in Sunday schools has made investment in them worthy of any man's time and energy. The careful work of the Sunday-school boards and publishing houses of the churches is making equipment and training of the highest quality available to all.

Surely those who have caught Jesus' vision of the greatness of the kingdom and the importance of the child in it may well afford to think long and seriously before saying "no" to the call to invest their mind and heart and will in the work of the Sunday school.

Constructive Work

On the basis of your studies outline a program in which the activities of the other educational organizations of the church might be correlated with the Sunday school.

How would you set about increasing the interest of your church in the Sunday school?

How would you put up to a group of your friends the opportunities and challenge to work in the Sunday school?

References

"The Church School," Athearn, Chapter II.
"The Modern Sunday School," Cope, Chapters III, XX.

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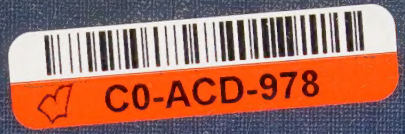
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